

## CATHOLICISM AND THE EARLY SPIRITUALISTS

**I**N a book which is almost certainly the first considerable work on Spiritualism produced by a British author—I refer to Henry Spicer's *Sights and Sounds*, London, 1853<sup>1</sup>—may be found many interesting sidelights upon the beginnings of that perplexing movement which has since occasioned so much controversy. Visiting the United States in a spirit of complete scepticism, Mr. Spicer eventually became a believer in the philosophy, or at any rate in the phenomena, of the new cult, and in spite of many trivialities and digressions his pages preserve a more impartial picture of the conditions under which the craze developed than can easily be met with elsewhere. I do not here propose, however, to discuss the work in question, but a casual utterance which is recorded therein and which purports to emanate from the spirits in the beyond, seems worthy of the attention of those who approach the subject from the religious standpoint of the readers of *THE MONTH*. Speaking of the non-sectarian character of Spiritualism in these very early days, Mr. Spicer declares that "persons of all Churches and creeds have lent themselves to the movement," and he goes on to state that "one of the most remarkable *media* in answer to a question 'which religion was the true one?' answered—'None are perfect, but the Roman Catholic Church is nearest to the truth.'"<sup>2</sup>

Who the particular medium was through whom this answer was obtained is unfortunately not stated, but there can be no doubt about the fact that—owing possibly to such well-known Catholic tenets as the belief in miracles, in purgatory and in the revelations made to holy people—there was a distinct Romeward trend in many of the more religiously-minded inquirers whose curiosity was awakened by the phenomena of the early spiritualists. Margaretta Fox, the co-foundress of modern Spiritualism, and D. D. Home, the most famous of all mediums, were both received into the

<sup>1</sup> The full title is *Sights and Sounds; the Mystery of the Day, comprising an entire History of the American "Spirit" Manifestations*, by Henry Spicer, Esq.; London, Thomas Bosworth, 1853; 486 pp.

<sup>2</sup> *Sights and Sounds*, p. 444. "*Media*," still italicized in these early books as a new location, was often used at first by spiritistic writers for the plural of medium.

Church, but both, it is sad to note, subsequently fell away. Home became a Catholic at Rome in 1856, but, as previously recounted in these pages, he undoubtedly broke his promise of refraining from all exercise of his mediumistic powers and in less than a year was leading the same life as before.<sup>1</sup> Margaretta Fox, then a widow and known as Mrs. Fox Kane, was baptized with a considerable amount of publicity and display at New York in August, 1858. She seems to have persevered in some sort of profession of Catholicism for about ten years, but even at that time she cannot have been entirely faithful in her renunciation of spiritualistic practices, for R. Dale Owen, in his book *The Debatable Land*, mentions that on October 25, 1860, she took part with her sister Kate in a séance at which he was present—a sitting which was marked by a blow of quite terrific violence striking, as it seemed, the centre of the table. "By the sound," he declares, "it was such a stroke, apparently delivered by a strong man with a heavy bludgeon, as would have killed anyone." Phenomena of this kind seem to have been characteristic of the mediumship of Margaretta Fox. In a footnote, Mr. Dale Owen observes that this was "the only time, I believe, at which she joined our circle. Having become a Catholic, she had scruples about sitting."<sup>2</sup> But of Margaretta Fox Kane's subsequent return to her medium's life, of her public denunciation of Spiritualism as all imposture, of her later retraction, and finally of her miserable death from the effects of drink, I have previously written at large in these pages.<sup>3</sup>

That there have been other prominent spiritualists who with more or less of sincerity and constancy have coquetted with Catholicism will be known to those who have studied the literature of the movement. A conspicuous example was Florence Marryat (Mrs. Lean), the author of *There is no Death* and other spiritualistic works. *The Dictionary of National Biography* states that "although a Roman Catholic she received permission from her director, Father Dalgairns of the Brompton Oratory, to pursue researches of the kind in

<sup>1</sup> See THE MONTH, May, 1920, "The Conversion of Home the Medium." Since writing that article I have learned that Home was received into the Church by Father John Etheridge, S.J., in the presence of the late Brother Arthur Everard, S.J., who himself sent me this information after reading the imperfect account I had given. The reception took place in Rome, where Father Etheridge was acting as English "Assistant" to the General of the Jesuits.

<sup>2</sup> *The Debatable Land*, London, 1871, pp. 275—276.

<sup>3</sup> See THE MONTH, Feb. 1920, "The Founders of Modern Spiritualism."

the cause of science." This was, of course, long before the promulgation of certain recent decrees, but one feels very doubtful whether Father Dalgairns can ever have sanctioned such "researches" as those which are described in some of Florence Marryat's spiritualistic books.

Even Mr. Stainton Moses seems at one time to have fallen under the spell of Catholic influences. "Imperator," the control who declared himself to be no less a personage than the prophet Malachy, when explaining to the famous medium how his religious development had been the special care of the highest order of spirits, informed him that:

It was during this phase of your religious belief that we directed your study to the records of that body of Christian believers who falsely arrogate to themselves the title of the Church of God and call themselves Catholic and Universal. You read their books, you knew their creed, you learned from them much that was real and true; and if you learned naught else, at least you unlearned that chilling heartless bigotry which would identify Catholic belief with universal damnation, and would make Rome synonymous with hell. Another ray dawned on your soul when you learned to believe that a Catholic might be saved, and that God might even look with favour on the ignorant prayer to the Virgin which came warm from the heart of the fanatical peasant who had no knowledge but his faith. But indeed you learned more. You learned of angel ministry, of saintly intercession, of the power of prayer.<sup>1</sup>

These tributes to Catholic teaching, however qualified, are perhaps the more remarkable because there can be no question that the Church from the very beginning adopted the most uncompromising attitude towards the spiritualistic movement. As Mr. Spicer remarks, the testimony that Catholicism "comes nearest to the truth" has been received by the Roman Communion "in a most ungracious spirit, inasmuch as her teachers have, with much anxiety, warned their hearers against yielding any sort of credence to the new manifestations."<sup>2</sup> Possibly the very earliest pronouncement of a more public and serious character which in the name of the Church and ecclesiastical authority put Catholics on their guard against the pretensions of the new spirit-rapping craze was an article in the *Boston Pilot*. I have not seen the original newspaper in which it appeared, but the article is copied entire in Adin Ballou's book, *Spirit*

<sup>1</sup> Trethewy, *The Controls of Stainton Moses* (1923), p. 13.

<sup>2</sup> *Sights and Sounds*, p. 445.

*Manifestations*, the first edition of which was published in Boston in 1852. Ballou himself was a Universalist minister who had founded a curious and austere socialistic community at Hopeton and was an earnest believer in the new cult which had developed out of the phenomena of the Fox sisters. The *Pilot* article is only quoted by him to illustrate the prejudice and narrow-mindedness of Catholics, who, like the Methodists, the Episcopalians, and most other denominations, had refused to find anything religiously inspiring in the manifestations from the other world. In spite of Mr. Ballou's indignant protests there is much forcible common sense and an undercurrent of humour in the "editorial" in question.

The writer (one is tempted to guess that it may have been Orestes A. Brownson) begins by a summary of what he describes as "the pretensions of the rappo-maniacs," how the souls of the departed, progressing through a series of spheres or worlds, each of which is more perfect than the last, have been for ages "trying to communicate with people in this world, to tell them how happy they are, how watchful they are over us, and to give us, generally, the news from the other side." But men for the most part have been indifferent, except for some few saints and miracle workers, our Lord amongst them, "who, they say, was an extraordinary mesmerist and of a wonderfully susceptible organization." Now at last, we are told, the barriers between the two worlds are giving way. Men have become more spiritualized and the spirits have begun to communicate freely with mortals. The time is at hand when conversation between spirits and mortals will be as common as conversation among living men. Already raps are being discarded as too clumsy a means of communication. All that is now necessary is to provide pencil and paper and wait until some spirit guides your hand. "Whole books," says this critic (already in 1852!), "have been written in this way; recently one was written by the now happy ghost of Tom Paine, who is at present travelling in the sixth heaven and expects soon to reach the seventh."<sup>1</sup> It is even promised that before many years these communications and physical manifestations will become so common as to excite no remark. The following passage, as coming from a Boston

<sup>1</sup> This work was produced through the mediumship of the Rev. Charles Hammond. There is a copy of it in the British Museum library. Hammond in his autobiography afterwards stated that he had been compelled to withdraw from any official connection with Spiritualism on account of its moral laxity.



Catholic, who lived in the heart of what he describes, deserves to be given in full:

Our readers, at least most of them, will hardly believe that this delusion has so spread over New England, and towns in other States of New England origin, that scarcely a village can be found which is not infected with it. In most small towns several families are possessed, the medium between the erratic ghosts and the crazy fools being, in some cases, a weak and half-witted woman, but in most instances a little girl, whom her parents and friends have prostituted to this wicked trade. Most of the mediums, who are sometimes, but not always, put into a mesmeric sleep before starting in search of the ghosts, become stark staring mad, and so do many of the believers. Not a week passes that does not see some one of them commit suicide or go to the mad-house. All of the mediums give unequivocal signs of some abnormal unnatural disturbance of their bodily and mental functions. Some of them discover indications of what looks like genuine possession by a devil. The evil is unquestionably spreading, and it will, in a few years, exhibit shocking results.

Although we must, no doubt, allow for some exaggeration in a newspaper article of this kind, the writer's statements regarding the prevalence of the craze are entirely borne out by such native spiritualists as Ballou, Capron and Judge Edmonds, as well as by English visitors like Mr. Spicer. Even as regards the spread of lunacy and suicide, the accusation could not be wholly denied. Ballou, in answer to the objection that these manifestations cause insanity, replies only: "They *do*, when *grossly abused*; not otherwise. So does love between the sexes; so does gold-seeking and property-getting; so does religion."<sup>1</sup> But to discuss the evidence on this point would take us too far afield. We are concerned here primarily with the Catholic attitude as manifested in this issue of the *Boston Pilot* of June, 1852. So far as Catholics themselves were concerned, the writer declares that few had been led astray by this new "rappomania." There had been attempts made to inveigle Irish servants in Protestant households into taking part in such practices. "Scarce any," we are told, "have fallen into this unfortunate mistake; and those who have, led either through excessive complaisance or curiosity, soon pitched the whole affair to the black spirit that started it."<sup>2</sup> For the most part, "the Irish

<sup>1</sup> *Spirit Manifestations* (Boston, 1852), p. 89.

<sup>2</sup> An attack made upon Margaretta Fox in November, 1850, when staying at West Troy in the house of a Mr. Bouton, was said at the time to have been

girls behave nobly, they laugh at the ignorance and superstition of their silly employers." We need not follow the writer in his historical review of the subject nor in his excellent comments on the case of the girl "having a pythonical spirit," recorded in the sixteenth chapter of the Acts of the Apostles. In connection with this last incident he notes that

something similar has happened in circles where the *medium* was busily at work talking with the real or supposed ghosts, the accidental entrance of a baptized person—a Catholic—made the spirit dumb. This has occurred several times within our knowledge.

Returning from his review of the past to contemporary manifestations, the writer unhesitatingly assigns a large share in the business to trickery. "It is certain," he declares, "that in some cases the raps or noises, supposed to have been made by uneasy ghosts, were made by machinery, or by the toes, knee-joints or hands of the mediums." The fools who sit around a table with their hands spread upon it are easily duped.

Yet [he goes on], making due allowances, it is a question whether something more serious than mere jugglery be not at the bottom of this rappomania. We have thought, read, seen, and heard somewhat about it, and our opinion is that the affair is not pure undiluted imposture. Amidst the mass of trash, certain traces of an *Intelligence* that is not human are tolerably clear. . . . That a communication can be established between spirits and mortals is certain, of course. The holy scriptures testify that such communications were common. . . . The possibility, therefore, that these manifestations are, to a certain extent, real and made by invisible beings is scarcely questionable.

Arguing from the fact, which no Catholic will dispute, that spirits, good and bad, are *effectually present* to the human soul, the writer concludes that diabolic influences may be presumed to be actively at work in encouraging these manifestations. The powers of evil have an interest in promoting them, for nothing is so fatal to soul and body as this rappomania.

the work of Irish roughs. But Mrs. Emma Hardinge Brittan admits that "it was found that Catholics and Irish did not make up the bulk of the rude and jibing mobs that surrounded Mr. Bouton's house, fired the shots, and threw stones at the windows, uttering meanwhile threats and imprecations against the 'unholy witch-woman within.'" *History of Modern American Spiritualism*, 4th Ed., New York, 1870, p. 88.

It is quite easy, therefore, to see that Catholics cannot countenance it at all. As might be expected they do not. Grant that it is wholly a humbug, they are not accustomed to tolerate humbugs. . . . But there is a possibility that, with all the humbug, there may be a devilish agency at work in the matter; and, in this view of the case, no Catholic can have in it, part or lot. Hence we counsel our readers to avoid it, to spurn it, without forgetting to laugh at it. As far as possible, shun the houses and the company of the humbugged unfortunates, the knaves or the demoniacs who practise it. If circumstances compel you to live with them, a hearty prayer and a plentiful supply of holy water will meet the necessities of the case.<sup>1</sup>

As already suggested, it is possible that this article was written, or at least inspired, by Orestes A. Brownson, the famous American convert from Unitarianism. His home was at Chelsea, a suburb of Boston, he seems to have been on good terms with the *Pilot*, and the views expressed are in close accord with those which may be found more fully elaborated in that strange book of his which, in spite of its fictional setting, is neither romance, nor history, nor dissertation, *The Spirit-Rapper*, published in 1854, two years later. Curiously enough, in that book Brownson pays a high tribute to the character of the two Fox sisters:

I owe it [he declares] to them and to the public to say, that they were simple-minded honest girls, utterly incapable of inventing anything like those knockings, or of playing any trick upon the public. The knockings were and are as much a mystery for them as for others, and they honestly believe that through them actual communication is held with the spirits of the departed. They are in good faith, as they some time since evinced by their wish to become members of the Catholic Church, which certainly they would not have wished, in this country at least, if they looked upon themselves as impostors, and had only worldly and selfish ends in view. They are no doubt deceived, not as to the facts, as to the phenomena of spirit rappings, but as to the explanation they give or attempt to give of them. They have not always been treated, I fear, with due tenderness, and sufficient pains have not been taken to enlighten them as to the real nature of these phenomena.<sup>2</sup>

This statement, first printed in the autumn of 1854, that

<sup>1</sup> See Ballou, *Spirit Manifestations* (1st edition, Boston, 1852, pp. 141-153). He reproduces the article in full. I am indebted to the great kindness of Mr. Henry Ford, until recently a Professor at Princeton University, for sending me this among many other precious volumes bearing on the early history of Spiritualism.

<sup>2</sup> *The Works of Orestes A. Brownson*, collected and arranged by H. F. Brownson, Vol. IX., p. 81.

both sisters had leanings towards Catholicism is in many ways remarkable. It certainly must have been founded on some definite piece of information, for at that date the two Fox girls were quite public characters in American life, and a highly respected and representative Catholic, such as Brownson was, could not have printed a mere surmise without imminent risk of finding himself ignominiously confuted by one of their many admirers. As stated above, Margaretta Fox Kane did not actually join the Catholic Church until August, 1858, four years after the appearance of the work just quoted; while Kate Fox, so far as I am aware, never became a Catholic at all.

But of all the examples of the Romeward tendency of early Spiritualism the most curious that I have met with is the conversion in 1857 of Dr. T. L. Nichols and his wife, Mary S. Gove Nichols, which took place at Cincinnati. Both of them, owing to their connection with socialistic and other movements, seem to have been well known in America, and, when they settled subsequently in England, they again achieved a certain reputation by publications on hygiene, economics, spirit manifestations, etc., for the most part of a rather extravagant type. It was Dr. Nichols who first instructed the British public *How to Live on Sixpence a Day*, and who published an account of the Davenport Brothers, which, if I mistake not, has been recently quoted by Sir Arthur Conan Doyle as establishing conclusively the reality of the Davenport phenomena. What concerns us now, however, is a tiny pamphlet of eight pages which constitutes an explanation of their conversion to Catholicism and an apology for the same.<sup>1</sup> The main statement is preceded by an "Introductory Letter" to the Archbishop of Cincinnati (Dr. J. B. Purcell), in which the writers, after mentioning that they have been "the centre of a large society of Reformers, who have acted with us, more or less, in the propagation of our opinions and in our efforts to prepare for a new Social Order," proceed to inform his Lordship that—

The intelligence of our conversion will be received with incredulity by some, with astonishment and indignation by others, by many doubtless with ridicule and contempt. The Socialists, Spiritualists and Reformers with whom we have been connected

<sup>1</sup> It bears the title: "Letter from Dr. T. L. Nichols and Mrs. Mary S. Gove Nichols, to their friends and co-workers, giving an account of their conversion to the Holy Catholic Church," and it was printed at the "Democratic Expositor" Office, Springfield, Ohio. I am indebted to the Very Rev. Canon Norris of Brentwood for a copy of this rare and very curious tract.

will regret or blame our defection and desertion; or say, as one has already said in the bitterness of her heart, "Have the Nicholises, too, sold the Blessed Lord for thirty pieces of silver?"

In the body of the pamphlet the writers beg their former fellow-workers to believe that they have in no way lost their practical interest in the projects of social reform because they have come, "through Infinite Mercy, to accept the Grace of God through the Order of His Church as the Divinely appointed means of removing these evils." But the main feature of the apologia is a narrative of facts, beginning thus:

In the autumn of 1854 Mrs. Nichols became what is called a subjected medium for spiritual manifestations and communications. . . . We have had abundant proof that there are good and bad spirits, as there are good and bad men, and we judge both by similar rules. In the beginning of the manifestations Mrs. Nichols was told: "If you open your mind indiscriminately, bad and worthless communications will be made to you." From this warning . . . we were effectually put on our guard against indiscriminate communications; so much so, that we have not been willing to visit mediums, or to receive communications as verities except from three mediums, nor have we always given these full reliance. . . . Those who say that we have accepted the dogmas, morality and discipline of the Catholic Church because they have been communicated to us by spirits, in a mere blind credensiveness (*sic*), without faith or understanding, do not know what they say. . . . We have accepted the dogmas of the Church, as explained by what purported to be the spirits of two eminent Catholic saints; but so clear and beautiful was their explanation of the soul and meaning of these dogmas, that we could as well have turned voluntarily from Heaven to Hell, as to refuse to believe these Heavenly Doctrines.

The writers go on to say that in the winter of 1856 a spirit appeared to Mrs. Nichols, "while in circle," who declared himself to be a Jesuit and announced that the aims of his Society were no other than the same moral reform striven for by high-minded social workers. He urged her consequently to inquire into the history and doctrines of the Society. As Mrs. Nichols was always obedient to the counsels of her "guardian spirit" who had promised to protect her from all harm, and as the Jesuit communicator had not been formally recommended by this guardian spirit, she paid no attention to the advice so given. Her husband, however, knowing nothing of the Jesuits or of Catholicity, had the curiosity to procure a Protestant history of the Society. But stranger things followed:

Six months after the circumstance related above, a venerable shade appeared in circle to Mrs. Nichols, wearing a dress resembling that worn by the Order, which she had not then seen, and having also a rope girdle about his waist, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed: "*Justice! Justice to the Society of Jesus!*" He said his name was Gonzales and we heard afterwards that he was one of the early Jesuit Fathers—a missionary and a martyr.<sup>1</sup> So earnest was the demand of this spirit that we should examine the doctrine and records of this Society, that Mrs. Nichols wrote to the Archbishop of Cincinnati stating the circumstances and asking what books we should procure, and was by him referred to the Rector of St. Xavier's College.

Near the same time, the shade of the venerable Founder of the Society, St. Ignatius de Loyola, appeared to Mrs. Nichols and gave her what he called "a method of reduction" (*sic*). It was directions for an order of life, that we believe to be divinely inspired, and to which we hope, by the grace of God, communicated through His Church, to live in a holy obedience.

Although husband and wife still remained wholly ignorant of Catholic doctrine, another spirit manifested in the same way and declared that he was St. Francis Xavier. Through this last spirit a complete course of instruction was communicated to the inquirers, upon which they expatiate in considerable detail and with great enthusiasm. The teaching began with the Sacrament of Baptism and culminated in the Immaculate Conception. The final outcome is thus narrated:

When these sacred mysteries had been explained and illustrated to us, with such clearness of demonstration or such power of grace that we were constrained to believe; we had not yet read any books of Catholic Doctrine. . . . We were then directed (by the spirit) to procure the authorized books of Catholic doctrine. We did so, and became satisfied of the identity of the doctrines taught us and those held by the Roman Catholic Church. We also wrote to a Catholic layman and afterwards to a Jesuit priest, sending them accounts of our experience. Both assured us that every item, thus communicated to us, was of Catholic faith.

<sup>1</sup> There were many Jesuits of this name, but the priest here intended seems to be Father Roque Gonzalez de Santa Cruz, a native of Asuncion (Paraguay), who was martyred by the Indians of that province, November 15, 1628. His skull was smashed to pieces by blows of a wooden club. See Astrain, *Historia de la Compania de Jesus en la Asistencia de España*, Vol. V., pp. 513—514.



We were now directed by our spiritual father, whom we believe to be no other than the blessed St. Francis Xavier, to seek the grace of baptism, and the oral instruction of the Church. This we did by going to Cincinnati, and on the 29th of March receiving the Sacrament of Baptism at the hands of Father Oakley, Rector of St. Xavier's College.

And, after referring to the marvels recorded in the Life of St. Francis Xavier and in those of other Saints, the writers add in reference to the spiritualistic movement:

May it not be that the Almighty has permitted similar manifestations, out of the Church, to awaken people to the great fact of a spiritual existence, and then to be the means, as in our case, of bringing them into the fold of His Church, which is truly spiritual, and full of divine and miraculous manifestations?

This is a strange story, and one can hardly help suspecting that it is based upon some extraordinary faculty of self-delusion. Still, Dr. and Mrs. Nichols can have had no conceivable pecuniary or other motive for conscious deception. Whether they remained faithful and practical Catholics until their death I am unable to say, but I have before me some letters of theirs written twenty years later when they were resident in England. In one of these Dr. Nichols states that he came to London in 1861 with letters of introduction to Cardinal Wiseman, Bishop Grant, etc., and that since then Cardinal Manning had twice said Mass in the house occupied by himself and his wife at Malvern. At the same time, it is clear from Dr. Nichols' letter (which was addressed to the late Canon Gilbert of Moorfields), that the Doctor thought it no harm to assist at spiritualistic manifestations. He says for instance: "I have very carefully observed the so-called materializations which sometimes occur in the presence of Mr. Eglinton [the medium] and though I was suspicious of fraud I became entirely satisfied of his good faith." Similarly, his wife, writing at the same date (1877), refers to the priest under whose direction she has remained continuously for twelve years, and speaks in every way as a devout Catholic, though she also alludes to the séances with Eglinton at which she has assisted and to the exercise of her own clairvoyant powers. Of course it must be remembered that at this date participation in séances and mediumistic practices had not been forbidden in the same explicit terms as those used in some recent decrees of the Holy Office.

HERBERT THURSTON.

## EASTER RECKONING MADE EASY

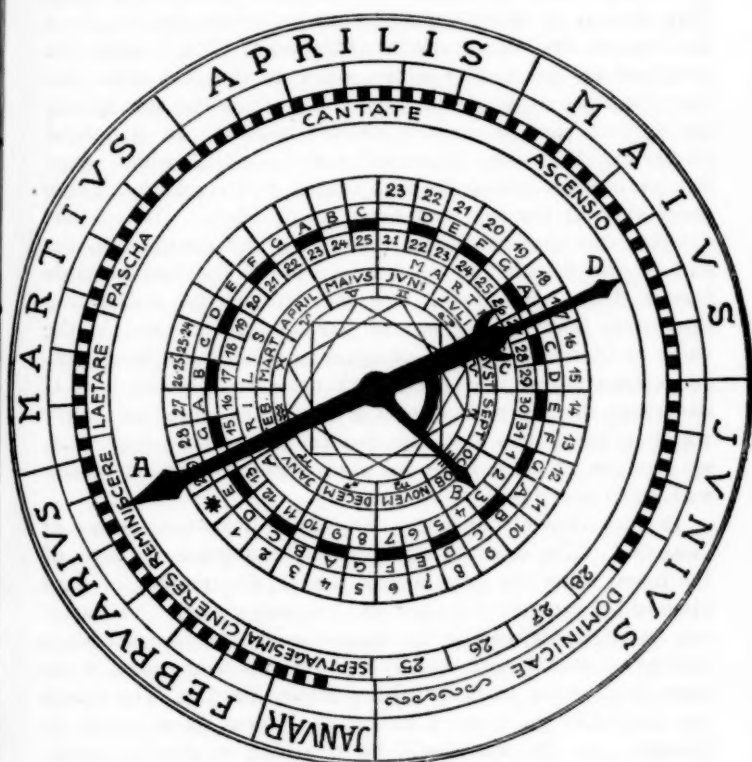
SIR WALTER SCOTT opens his stirring novel *Old Mortality* with the description of a religious itinerant who wandered far and wide in Scotland, bent on an uncommon self-set task. Year after year he spent months visiting churchyards and mountain recesses, where the Covenanters, his co-religionists, had fallen in battle and were buried; and here he would work, "cleaning the moss from the grey stones and renewing with his chisel the half-defaced inscriptions."

Somewhat similarly in the present study we shall attempt to "renew to the eyes of posterity the decaying emblems of the zeal" of monks of past centuries. It is, however, not gravestone inscriptions we seek to restore, but a few large astronomical wall-paintings, which adorn the Gothic cloister of Weingarten Abbey, near the Lake of Constance. After having been suppressed for the last hundred years, the Abbey was reopened two years ago by the monks who were long in England, at Erdington Abbey. The deciphering and reconstruction of these half-effaced geometric figures, with quaint devices, was undertaken by me at first chiefly out of monastic and archæological interest, but as the full purport of the paintings gradually revealed itself in the course of long weeks of study, it became clear (1) that the figures were thoroughly scientific, and (2) that with but slight modification they could be made eminently serviceable in this twentieth century. This is particularly the case with two of the figures, painted in the seventeenth century, the one being circular and providing a ready means for determining the date of Easter, and the other triangular in form, enabling one at a glance to determine the visibility of the planets and the time of their rising and setting.

In the present paper we can but deal with the former figure, which is in reality a perpetual Easter calculator.<sup>1</sup> The original is badly damaged, but none the less, some weeks' study sufficed to work out the scheme of circles completely and fill in the gaps in the series of dates and epacts. The greatest difficulty arose from the loss of the large finger-hand that obviously revolved of old in the neat central hole

<sup>1</sup> This was also the subject of an article I wrote for the *Benediktinische Monatschrift*, July, August, 1923, pp. 223—236.

of the whole figure. In the end, however, it became evident that the scheme demanded a central pointer with two main and one minor hand. This pointer is inserted in the careful reproduction of the great circle given below.



### THE EASTER CALCULATOR OF WEINGARTEN

From 1596 start with April 12, from 1700 with April 13, and from 1900 with April 14 as marked. The dominical letter for every first year of the cycle is as follows:

1596 <b>F</b>	1710 <b>E</b>	1824 <b>C</b>	1919 <b>E</b>
1615 <b>D</b>	1729 <b>B</b>	1843 <b>A</b>	1938 <b>B</b>
1634 <b>A</b>	1748 <b>F</b>	1862 <b>E</b>	1957 <b>F</b>
1653 <b>E</b>	1767 <b>D</b>	1881 <b>B</b>	1976 <b>C</b>
1672 <b>B</b>	1786 <b>A</b>	1900 <b>G</b>	1995 <b>A</b>
1691 <b>G</b>	1805 <b>F</b>		

The figure has a double claim to be called great. In the first place, as it stands on the cloister-wall, it is nine and a half feet in diameter; and, secondly, its whole structure—as will, we trust, presently appear—is highly ingenious.

Starting from the middle of the picture, we see a large star, formed of super-imposed squares, whose twelve points abut against the twelve months of the year. Their names are inscribed in the second circle, while in the first come the corresponding signs of the zodiac in which the sun spends the greater part of each successive month. In the third circle are the words "Martius" and "Aprilis," which show to what months belong the many dates in circle four. These dates start at the top with the 21st of March—the earliest possible day for the Easter full-moon, and continue to the end of the month and on into April till the last possible Easter date, April 25th. In the fifth circle, follow the dominical letters—as given in Roman missals—and in the Book of Common Prayer; or again in Whitaker's Almanack. In explanation we need but say that the seven letters A to G designate the seven days of the week, and once we know which of the letters stand for Sunday in any particular year, we can see at once from our figure which days of March and April are Sundays.

In the sixth circle come the highly important series of "epacts." The term signifies in the first place the age of the moon when the year begins, that is, the number of days elapsed on January 1st since the last new moon. As Easter can be briefly defined as the *Sunday next after the full moon following March 20th.* the age of the moon or epact is the most vital factor in determining Easter Sunday. The epacts can naturally go from 1 to 29, or if new moon occur on January 1st, the epact will be 0, which is usually represented by a star. This series of epacts, as adapted to every day of the year, was the invention of the Neapolitan Luigi Lilius Ghiraldi, to whose genius we mainly owe the Gregorian reform of the Calendar (A.D. 1582).

In the Gregorian perpetual calendar, once the epact is known, one can read off at once what days are new moon days. In our figure, only the needed parts of March and April have been incorporated, with one succession of epacts from 1 to 29. As, however, our figure is concerned not with the *new moon* but with the *full moon*, the epacts have been cleverly moved round a whole *fortnight*, so that if the

epact is, say, 7, this 7 stands in a line with April 6th as date of the full moon. Once then we know the epact, we can read off the date of the full moon that occurs after March 20th; and Easter-day we find designated by the Sunday letter that comes first after that date. Thus, if the epact is 15 and Sunday letter is F, then full moon is on March 29th, and Easter on March 31st.

So much can be read from the plain figure, but there we by no means stop. For one thing, there is the revolving pointer to be accounted for, and then there is the fact that the epacts stand in a fixed relation to one another. Briefly stated, this relation arises from the moon completing in each year 12 lunar months, and *11 days besides*. Thus the moon gets an advance on the sun and the full moons fall 11 days earlier every year. This can be brought into our figure by a pointer with two main hands marking off a distance of 11 days, and this and this alone enables the figure to be used as a ready Easter reckoner from year to year.

These two main hands are marked A and B. B stands 11 day-divisions behind A (in other words, as there are 36 divisions to our circles, there is an angle of 110 degrees between A and B). So if full moon falls on the day which A points out for any year, point B gives the full moon for the following year. For the third year, merely move A to where B was and B will move back to the required date,—*unless in moving back it comes before the 21st of March*. No Easter full moon, as stated above, is possible before this date, so should full moon fall, say, on March 20th, the *next full moon*, late in April, has to be taken. Our pointer easily provides for this emergency, for by prolonging the pointer A back through the centre in the opposite direction, we get a third hand D, which will come up *next against* the required April date. The small indicator C attached to this hand gives the day exactly.

The explanation is not far to seek. The points A and D are evidently 18 days apart, and as we have "jumped" a month—from March into April—we have gone on 30 days. Deduct now the eleven days of the epact and we have  $30 - 11 = 19$ , so  $18 + 1$  days, *i.e.*, one day beyond the other end of the long pointer. We can then proceed from year to year through the 19 years of the lunar cycle, after which the point D comes back to the starting-place.

Once Easter-day has been ascertained, we can easily de-

termine from the large outer circles the dates of the movable feasts of the year. The months and days from February to mid June are here scored, with subdivisions every fifth day. Thus if Easter fall on March 28th, by counting back 45 days we find Ash-Wednesday on February 10th (or February 11th in leap year) and by counting 40 days forward from Easter we have Ascension-day, and 10 days later comes Pentecost or Whitsunday. Furthermore, if we place the hand A against the date of Easter on the large outer circle, the opposite end D points at once to one of the numbers 25 to 28 far below, thereby indicating how many Sundays there are that year *after Pentecost*. By subtracting *one* from this number we have the *Sundays after Trinity*.

Such is the general theory of the figure. It now remains to show that it is a good working theory for our own century and every year thereof. One particularly happy circumstance is that the whole lunar cycle of 19 years began in 1900, and once again in 1919 (and will later start again in 1938, 1957, 1976, and 1995). In all these years the epact of the moon is 29, corresponding to which our circles give April 14th for the Easter full moon. In the figure we have set the hand A over this date, because these are the years that open the lunar cycle (*i.e.*, first of the series which is still marked by what is termed the *Golden Number 1*): Still the pointer is not, of course, to be considered a fixture; rather let the reader cut a similar one out of a piece of thin cardboard and fix it to the centre of the dial, so that it may revolve freely.

We can now easily reckon the full moon from year to year. For the date of Easter itself we take note, as aforesaid, of the dominical letter. This was E in 1919. The first E beyond the hand A (reckoning clockwise) falls on the 20th of April,—and that was Easter-day in 1919. The full moon for 1920 is already indicated by hand B without moving the pointer. This hand shows the 3rd of April (11 days earlier). While the *date* recedes 11 days every year, the dominical letter goes back *one* letter, or in leap year, *two*. Now 1920 is precisely a leap year, so the dominical letter changes from E to C. The first C after April the 3rd is, we find, the very next day,—and this was Easter-day. For 1921 we move the pointer round so that A falls where B was; then B has swung round to March 23rd. This is the full moon date, and Easter falls on the B following, namely



March 27th. For 1922 we bring the hand A where B was, *i.e.*, to March 23rd, and then, as we must pass on a month and go into April (as explained above) we read our full moon day off the small pointer C, namely April 11th. The dominical letter is A, hence Easter was on the 16th. Continuing, we find March 31st for the full moon in 1923. For 1924 we bring the hand A to March 31st, and then, as B falls too far back, we consult hand C. This points to April 19th, which would be a day later than is possible for the Easter moon, so we have to fall back to the preceding day, April 18th. As 1924 is also leap year, we pass from letter G over F to E. This gives April 20th for Easter Sunday. For 1925 we put the hand A over April 19th (which point C had given) and continue as before.

We can thus count on round for the 19 years of the cycle, after which the point D will fall upon April 14th, and the whole series will begin again. One thing alone is to be noted,—in the seventeenth year of the cycle, the point C will indicate April 18th for the full moon, but as this date has occurred already, we must take the previous day (indicated by D). This alteration is hinted at by the double epacts over April 18th (25.24) and April 17th (26.25'). In practice it comes to this, that the day pointed out by D is taken in the seventh and seventeenth year of the cycle, instead of the next day as given by C.

This small anomaly, be it noted, only occurs in the *present* period, that is between 1900 and 2199. Before and after this time the whole row of 19 years can be followed in most orderly succession. This brings us to treat briefly of the value of our figure for the *historian*.

By using calendar tables and comparatively simple mathematical formulæ, it is comparatively easy to find the date of Easter in any one year, but in order to determine the date for any period, for any *series of years*, no method, we believe, can rival with our cloister dial and pointer. In other tables the beginning of the lunar cycle has to be shifted forwards or backwards in various centuries, and distinct tables have consequently to be employed.<sup>1</sup> In our figure we but turn the pointer one or two days before or after April 14th to be equal to all these changes (due to minor adjustments of the solar and lunar cycle). The Gregorian reform having been introduced in most countries of Europe (except

<sup>1</sup> Cf. *Britt. Encyclopædia*, XI. Ed. Art. Calendar.

Russia and the Protestant lands in the North) between 1582 and 1600, we need but supply the key-dates of the three following centuries to make the full reckoning-out of Easter and the movable feasts during this period a matter of great simplicity.<sup>1</sup>

The first complete lunar cycle after the reform began in 1596, new cycles opening every 19 years, *i.e.*, in 1615, 1634, 1653, 1672, and 1691. The full moon in each of these years was on April 12th, epact 1. So the start was made with the pointer A on this date. Since 1700 and until 1900 April 13th is the initial date (in order to balance the solar and lunar cycles to a nicety). Then from 1900, inclusively, we start reckoning from the 14th of April for a similar reason. No further change will henceforth be forthcoming till the year 2200, a time beyond which our speculations need rarely go.

We are now in a position to read off from our figure any succession of Easter full moons from 1596 till 2200. To determine the date of Easter itself we must know the day of the week of the full moon in the particular year. This can be found at once from the short list of dominical letters given below the dial<sup>2</sup> with the dates of each recommencement of the lunar cycle. For every succeeding year take the *previous* letter of the alphabet as Sunday letter; in leap year take the one before last, as stated above.

Besides graphically bringing out the main principles of the Gregorian reform, our figure is eminently adapted to showing that the succession of Easter dates is by no means a puzzle to be left for the mathematician to solve, and only to be half understood even by the Church student. One short lecture on the calculator and the method of using the pointer has been found sufficient to make an audience of quite average intelligence grasp the whole principle underlying the modern reckoning of Easter.

DOM H. G. BÉVENOT, O.S.B., B.A.

<sup>1</sup> For *English* history our Gregorian calculator, of course, only comes into action after 1752.

<sup>2</sup> See page 301.

## CATHOLIC ACTIVITY IN HOLLAND

**M**OST people readily associate Holland with wind-mills, tulips, clogs, and cheese, but there are not very many who know that Holland is also the home of a numerous and active Catholic community. Yet according to statistics published in 1922, Catholics may be seen to form slightly more than 35 % of the total population, and the Catholic Party, the strongest individual party in Parliament, holds thirty-two of the hundred seats in the Second Chamber. In addition to their political influence, Catholics are ably represented in the territory of literature, art, science and social action, and the names of eminent professors, who staff in large numbers the recently-opened Catholic University at Nimeguen, clearly demonstrate that Catholics stand second to none in all that concerns the education and direction of youth. Perhaps at this time of Catholic revival and apostolic enterprise in England an account of what our Dutch brethren are doing to propagate the faith among their non-Catholic fellow-countrymen, may be of interest to similarly inspired workers over here.

It was in 1918 that a new "forward movement" developed out of a proposal made to the Jesuit Provincial by a recent convert, that a series of lectures on the Catholic Church would be welcomed by many non-Catholics in The Hague. The plan was adopted, and the task entrusted to Father van Ginneken, a zealous priest of undoubted genius and astonishing energy, who was also a well-known orator. A happier selection could hardly have been made. During the winter of 1918—1919, Father van Ginneken delivered fortnightly conferences with remarkable success. But this did not end the matter. His apostolic zeal was not to be bounded by the four walls of a conference hall, nor could he terminate his labours with the lectures. He conceived and gradually developed a plan of uniting all existing Catholic forces in an energetic campaign to restore completely Christ's Kingdom throughout Holland.

To deal first of all with the conferences: the expectation that many non-Catholics were anxious to learn more about the Catholic Church was certainly justified. The lectures were not public, for the audience was limited to about

ninety specially invited professional and business men. In a course which extended over several months Father van Ginneken explained the Church's teaching, but without actively attacking Protestantism; only incidentally, in the course of his exposition of doctrine he exposed the errors of heretics. A steadily increasing audience and numerous requests for the solution of personal difficulties evidenced the interest of his hearers.

Towards the end of the session it was announced that a week's retreat would be given to all who intended to continue their quest for truth. For it was Father van Ginneken's opinion that, if these conferences were to bear any fruit at all, a retreat was essential. In this first instance, only twelve exercitants made the experiment. But many enquiries and a pressing invitation to continue the lectures during the following winter showed that seed had not been cast on barren soil.

In 1919 and 1920 other Jesuits came forward to join the crusade; the conferences were repeated at The Hague and fresh ground was broken in Amsterdam and Rotterdam. As a result of these lectures there is a steady annual harvest of converts, and this new branch of Catholic activity is creating, naturally enough, no little flutter in the dovecots of a vigilant Protestant Press.

The crusading spirit spread rapidly. The control of the apostolic movement was undertaken by a "Committee for the Conversion of Holland," which was formed in response to Father van Ginneken's appeal for the co-operation of everybody who took an interest in the campaign, by about twenty priests, secular and regular.<sup>1</sup> This Committee meets at least three times a year to consider ways and means. Their Statutes (unwritten) are simple and practical.

1. We must work or retire.
2. We must get others to work.
3. We must leave finance to benefactors.

Under the guidance of this Committee, the conferences have been successfully extended to the working-classes. The Jesuit Fathers mentioned remain on their original *terrain*, the educated circles of the larger towns, while others, joined by the Dominicans, Franciscans, and secular clergy, have taken up the work in various parts of the country. With

<sup>1</sup> According to Father Van Ginneken's own account (*Stimmen der Zeit*, Nov.) this Committee consists of twelve men, both clerics and laymen.—Ed.

the extension of the plan a modified procedure has been adopted. Vigorous literary propaganda precedes the course. The lectures are still confined to the non-Catholic public but are open to all, and the preacher generally chooses a church rather than the private halls previously used. The courses have been shortened to six bi-weekly lectures. The speakers do not urge their mixed audiences to make retreats; their lectures are rather a synthetical instruction than a mere explanation of our creed. Yet the retreat-idea, the stimulus of personal reflection, is not wholly absent. One priest has successfully combined the two notions of information and thought by giving three-quarters of an hour's instruction, followed by half an hour's meditation, during which he reflects aloud, drawing practical conclusions from the matter under consideration, and adding suitable prayers. In his judgment the meditation is more important than the instruction; for many non-Catholics, who have no objection to being present at an ordinary Catholic sermon for their spiritual profit, attend carefully to the meditation and prayer, but come with ears closed to an exposition of dogma.

Father Hendrichs, S.J., now uses the method of throwing open his instructions for the upper classes to all comers, instead of addressing a selected number in a private hall. At the close of a recent series in Rotterdam he received more than forty applications for further instruction and reception into the Church. This winter (1923) his course opened with an audience of four hundred and fifty Protestants and seven hundred Catholics. Other preachers look for the harvest of their lectures in subsequent retreats, and, from being merely complementary to the apologetic courses, the retreats to "*anders-denkenden*" have been developed into an independent branch of Catholic propaganda. Father van Ginneken has founded an association named after Blessed Peter Fabre, S.J., in order to make this work more widely known and fruitful. A central committee consists of five members, who have each a numerous following of "*zelators*." They endeavour, with considerable success, to persuade Protestant friends and acquaintances to make retreats. This personal method of appeal, though it may seem to restrict the scope of the good work, effects much more than the usual plan of printed circulars or advertisements. And the experiment prospers. Two houses have been secured in Ryswyk where frequent six-day retreats are given to parties of twelve

or fifteen. On account of the more than ordinary need for individual direction this is about the maximum number that one or two priests can conveniently manage. During two or three of the six days spent with God, the exercitant has proposed to him for meditation the fundamental truths of creation and the purpose of human existence, with their logical conclusion that he must subordinate everything to the chief thing and may have to sacrifice much to fulfil his duty and reap his reward. Adequate instruction is given meanwhile on the various helps to perform this duty; daily examination of conscience, the sacrament of penance, and prayer. In the days that follow these principles are deepened and strengthened by meditation on Our Lord's Life, Death and Resurrection.

Once the exercitant can be got to pray for faith, victory is almost secure; but many tell of a well-nigh insuperable repugnance to doing so and an agonizing struggle to be faced before they can bring themselves to kneel down and pray.

Father van Ginneken does not hesitate to compare the results of these retreats with Blessed Peter Fabre's success in Germany in the sixteenth century, where every Protestant whom the Saint induced to make the Spiritual Exercises was converted. Grace is never wanting to good will.

This fruitful campaign would have little chance of permanency were it confined to adults. Accordingly, Father van Ginneken has organized a crusade to save the "heathen" children in the larger towns and turn them into staunch Catholics and good citizens, knowing that their unconscious influence can carry light and healing into the most neglected quarters. In order to carry out this apostolate he has founded a religious congregation, including both a contemplative and an active branch. The "Companions of St. Lidwina," the Contemplative Sisters, live in a convent which they style "Bethany," where, hidden from the world, they fight with the powerful, silent weapons of prayer and sacrifice for Holland's conversion, and where also they train the active members in the principles of the religious life and in modern educational methods. These latter Sisters, "The Comrades of St. Reinilda," make a two years' novitiate in "Bethany," and, during their subsequent active life, return there for a month each year.<sup>1</sup> Already the active members

<sup>1</sup> They are not, however, religious in the strict sense for they do not vow poverty nor permanent chastity, nor do they in the world wear a distinctive garb.



have opened "Catechumenates" in The Hague, Rotterdam, and Heerlen, a busy mining town in Limburg. These are houses in the slums which serve as play-rooms for neglected non-Catholic children between five and twelve years old, whose leisure would be otherwise spent in the grime and danger of the streets. Several hundred children frequent these play-rooms regularly after school. They find many an amusing and interesting occupation, and little by little, through the songs they are taught, or through a talk with the catechists, they learn of God's existence. Later on, they are given more formal religious instruction, and are taught the Catechism, and finally prepared for Baptism. No parental rights are ignored in this process, for the parents are glad that the youngsters should be kept off the streets, and are only too pleased with the noticeable improvement in their appearance and behaviour. Devoid of definite religious belief themselves, as a rule they raise no difficulty about their children receiving religious instruction and being baptized Catholics. And thus it comes about that; by snatches of songs sung by the children at home, or the parents' visit to Christmas festivities at the catechumenate, seeds of faith are scattered which have sometimes taken root and ripened into the conversion of every member of the family. By last Pentecost fifty of these children had been received into the Church, and at present others are being instructed for reception on the coming Easter Sunday.

After baptism the children are not neglected. To safeguard this costly gift of faith, Father van Ginneken has founded a congregation of Sisters who, a few months ago, started an industrial school for Catholic girls. Their aim is to provide a home—not to open an "institute"—where the children may spend a year or two in an atmosphere of faith and kindness, and where, while their inexperienced faith grows stronger, they may be taught some occupation which will enable them to earn a living. The Sisters commenced the work with four pupils. To help the boys the same zealous priest has formed an association of twelve Catholic tradesmen, who maintain and staff an industrial school where his neophytes can learn a trade.

The crusade further receives energetic support by the introduction of propaganda methods familiar to England, France and other countries—the spread of good literature and street-preaching. The united prayers of Catholic lay-

men are gained by the "Peter Canisius Union," whose members also undertake to distribute Catholic literature. Their Information Bureau, for many a door into the fold, is conducted by several educated Catholics, who receive hundreds of replies to the advertisements which they place in non-Catholic papers, offering to give reliable information about the Catholic Church. Moreover, the "Geert Grote Society" publishes tracts like the C.T.S., and the Franciscans train catechists for C.E.G. work. Again, in many colleges boys in the upper classes are formed into associations to aid the "Catechumenates," something after the fashion of the "social settlements" maintained by schools in England.

Thus it is that by means of this campaign both poor and rich have the Gospel preached to them. None are excluded, the work is universal. Inconspicuous converts from Rotterdam slums, children from the streets, gentlemen of high standing, ladies of the Court, all without exception are drawn to Him who died for all. Moreover, the care bestowed on education, the social organization of Catholic students, an extensive Catholic daily and periodical press, widespread activity to help foreign missions, energetic priests, numerous Religious, and vigilant bishops, all offer incontrovertible evidence that this apostolic zeal is sound, because it is expressed in vigorous Catholic life.<sup>1</sup> But difficulties are not wanting. There is, as may be expected, the universal obstacle, lack of adequate funds. In addition, the movement is young, and such determined resolution to realize ideals frequently awakens reaction amongst the elderly and cautious. And, of course, vigorous assertion of Christian principles tends to arouse opposition from those whose principles are not Christian in the Catholic sense. However, the practical bankruptcy of every other form of belief, illustrated in the Great War, has given Catholicism everywhere a unique chance of advancing her God-given claims, and Catholic Holland has seized that chance with remarkable keenness. The Eucharistic Congress next July in Amsterdam will give British Catholics the opportunity of coming into contact with a very live member of the Catholic Church.

STRUAN ROBERTSON.

<sup>1</sup> Amongst religious influences may be mentioned also the wonderful permanent exhibition of life and conditions in the Holy Land near Nimeguen. See *THE MONTH*, Jan. 1923, p. 40.

## IS NATIONALISM A CURSE OR A BLESSING?

"It is a characteristic of earthly goods to breed every sort of evil, especially moral depravity and discord, if they are sought without moderation."—Pius XI. in Encyclical *Ubi Arcano*, Dec. 23, 1922.

**I**T is at least arguable that most of the harm in the world is done, not by the wicked but by the good,—by the good who are zealous but misinformed, who are energetic but misguided, who are earnest but ignorant, who are unselfish but stupid. In default of the cardinal virtue of prudence, all other virtues are apt to be vitiated, and prudence is rare because it calls for truth in the mind and strength in the will. How few of the good are really wise and strong, free from prejudice, clear of pride, constant in well-doing. How rare is the full knowledge requisite for right action, even amongst those who have access to the infallible guidance of the Church. How feeble are human wills, even though they can strengthen themselves by sacramental grace. Accordingly, in addition to the activities of those who defy conscience and make evil their good, the world has to suffer from a variety of injuries inflicted by the well-meaning with the best of intentions. Thousands are earnestly building on foundations other than Christ: nay, even amongst non-Christians there is abundant zeal, however lacking in knowledge. A fanatic is a saint *manqué*, and our parks are thronged with fanatics. If there is one truth of reason which Christian revelation has reaffirmed, clarified and emphasized, it is that all human desires, save only the desire for God, the ultimate Good, should be controlled and moderated lest they should become harmful. Yet that truth has always been ignored and forgotten by the majority of people, with the result that the world is full of evils caused by the unbridled search for good. The good things of this world—liberty, independence, riches, power, love, learning, pleasure—are being sought for without restraint, the restraint enjoined by reason as well as that demanded by revelation. And the higher such good is in the moral order, the worse the effects of the immoderate pursuit of it. "Oh Liberty, what crimes are committed in thy name," was a reflection born of the excesses of the French Revolution, and it may be that to-day the perversion of this particular good thing is the chief cause of the world's unrest.

Some years ago (*The Times*, Oct. 10, 1921), Lord Hugh Cecil, diagnosing the situation, ascribed the prevalent unsettlement to an over-development of the spirit of nationalism which he did not hesitate to call the "curse of Europe." Rightly interpreted, it was a true diagnosis. Liberty and independence, power and wealth, are the aims of nationalism, goods desirable in themselves but not to be pursued without limit or control. Yet the citizens of many nations have made gods of these goods, and set aside the law of the true God in pursuit of them. The great Encyclical wherewith the present Pope first addressed the world<sup>1</sup> fastens upon unchecked nationalism as the source of the prevalent war atmosphere. The lust of pleasure, the lust of gain, the lust of power,—to these three concupiscences he traces the internal disorders of the various States, and then he displays their international consequences:

To this intemperance of desire [he says], cloaking itself under the pretence of patriotism and the public good, are surely to be ascribed the hatreds and dissensions existing between nations. For this love for country and one's own race, which, under guidance of the Christian law, is a great spur to the exercise of many virtues and the doing of mighty deeds, becomes the source of manifold wrongs and much iniquity once it has violated the bounds of right and justice and developed into immoderate nationalism. Those who are carried away by it straightway forget, not only that all peoples, as parts of the one human family, are united by the bonds of brotherhood and that other races besides themselves have the right to live and to aim at prosperity, but also that it is never lawful nor expedient to dissociate the useful from the good.

That being the plain teaching of reason and authority it may seem strange that the pages of a distinguished French review, *Les Lettres*, have been occupied during the whole of last year by an international discussion on "Nationalism and the Catholic Conscience," promoted by a contributor to that journal.<sup>2</sup> It is strange, perhaps, on another account as well. France, as Mr. MacDonald has lately and courteously told M. Poincaré, stands in the eyes of many people in this country, as wholly given over to policies exclusively self-regarding and neglectful of the wider interests of Europe and of

<sup>1</sup> *Ubi arcano Dei consilio*, Dec. 23, 1922.

<sup>2</sup> For full summary of the course of the discussion and an account of the reactions it caused in the press, see *La Documentation Catholique*, Feb. 9 and 16, 1924.

humanity itself, as, in fact, the country *par excellence* of narrow nationalism. Yet here we have a prominent French paper, even in this time of tension, opening its columns to a free discussion of the bearings of nationalism on morality, and inviting representative thinkers—theologians, philosophers, jurists, sociologists, historians, statesmen, and *littérateurs*—from the New World and from the Old, from the ranks of Allies and of ex-enemies, to determine what is the true Catholic attitude towards nationalism. It is clear that the French mind is not definitely made up on the subject, and that there exists doubt and divergence of opinion and a keen desire to learn and embrace the truth. But why, in the light of the Papal pronouncement, should there be any room for discussion at all?

Room was provided, first, by distinguishing between *doctrine* and *fact*: the teaching of the Church, in so far as she *has* clearly spoken, being of course accepted by all, but its application to current problems and practices varying with various estimates of those facts: secondly, by leaving the idea of nationalism undefined, lest by narrowing it to one conception other possible views should be ruled out. The result has been that the whole ground was thoroughly covered in the enquiry, and it should be possible, when the volume containing a full report appears, to elaborate clear rules for Catholic guidance in a matter wherein Catholics, like other folk, are apt to be misled by ignorance, passion and prejudice.

Nationalism owes its vagueness to the several senses in which the word "nationality" is used. This may mean the nation to which a person belongs (his "nationality"), or represent the abstract form corresponding to the concrete "nation" (as in the "nationalities" of Europe), or the unity and integrity of a nation (as in the phrase "impaired nationality"), or a racial group forming, in union with others, a State, and so on. But, taking it in its most natural sense as the moral self-consciousness of a nation, its realization of itself as a separate entity with aims and interests of its own, its sense of nationhood, then nationalism becomes devotion to the entity thus revealed, and a nationalist a person intent on asserting or defending or extending what he conceives to be the interests of his nation.<sup>1</sup> In this wider sense it is

<sup>1</sup> It was in this sense that the term nationalist was particularly applied to those Irishmen who for many generations made it their aim to vindicate the full nationhood of their country.

equivalent to patriotism, the love and service of country, incumbent on all good citizens but subject to the same rules of morality as all their other activities. It follows that in a properly organized and developed State there should be no "national party," claiming exclusive knowledge of, and devotion to, the true national welfare. If there are such parties in any State, they betoken either that they themselves are over-zealous for national good or that their opponents are lacking in the spirit of citizenship. Many of those who wrote in *Les Lettres* betrayed the existence in their countries of this radical division of sentiment and aim. The vicious excess of nationalism, as indeed the Pope asserts, is prevalent everywhere, so much so that a Belgian paper, *La Revue Catholique des Idées et des Faits*, has made the startling prophecy that "Nationalism will be the next heresy to be condemned." Yet the prediction may not seem so startling if we reflect that in its extreme form this excessive devotion to national interests has already been condemned, although not formally as a heresy. As long ago as April 20, 1849. Pius IX., in the Allocution *Quibus quantisque*, denounced the assertion—that "the violation of the most sacred oaths and any sort of wicked and criminal action against the eternal law are not only not blameworthy but even altogether lawful and exceedingly to be praised, if inspired by the love of country."<sup>1</sup>

This seems an obvious point of morality, hardly calling for the denunciation of the highest authority, till we remember that even in our own day love of country has been invoked to justify such atrocious crimes as are stigmatized by the Pope. German nationalists were found to approve of the assassination of Erzberger and Rathenau on the score of "patriotism." In Poland, the murderer of Narutowicz, President-elect of the Republic, was hailed as a saviour by the nationalist *bloc*, and, after his rightful execution, even members of the clergy took part in celebrations to honour his memory. In Ireland, another Catholic country, the foulest crimes were committed and excused during the recent civil war under the plea of patriotism. The Hierarchy in their Maynooth declaration two years ago (April 27, 1922) gave those deeds of murder, brigandage and arson their true names, yet to this day people will defend them, and some,

<sup>1</sup> Afterwards embodied in the "Syllabus Errorum" (No. 64), issued by the Pope on Dec. 8, 1864.



maybe, are ready to repeat them. Nowhere, we believe, in all history have the evil effects of a good principle set free from the checks of the moral law been more disastrously exhibited, the very spirit of patriotism, which preserved Ireland's nationhood, yes and Ireland's faith, through centuries of oppression, turning into rank poison when once the lessons of that faith were set aside and its authorized teachers defied. If, as Newman reminds us, not the greatest of earthly benefits, nor indeed the highest of spiritual, can be lawfully purchased by the commission of one slight venial sin, what are we to think of the torrent of crime let loose on that hapless land for what in its last analysis is a difference of political opinion? No wonder that the disputants in *Les Lettres*, looking around for examples of nationalism gone mad, quote the excesses of the civil war in Ireland. *Corruptio optimi pessima*. Catholics are more to be blamed than others, just because their moral teaching is more precise and certain, if they make gods of relative goods like liberty and independence—which are means, though not necessary means, for the service of the true God—and sacrifice to them their souls' salvation. If it be urged that many in Ireland acted in good faith, being told that their spiritual guides were not to be trusted, all the greater the guilt of those fanatics who so stood between their dupes and the light. We are not condemning, we have never condemned, those who desire the complete independence of their country, but only those who have rashly, in the pursuit of that end, persuaded themselves that evil can become good.

The same idolatry of country exists in varying degrees in all lands, most markedly as one might expect in the newly-enfranchised nations of Europe, whose selfishness and general intransigence has led more than one observer to remark that oppressed peoples take readily to oppression in their turn, if that turn comes. One of the most weighty contributions to the *Les Lettres* discussion is that of Comte François Potocki, a Pole, who bewails in the case of his countrymen their identification of their religion with their country, an implicit denial of the Church's catholicity and a reversion

\* An instructive extract on this point from a Parliamentary debate in Paris (July 6, 1923) on Pope Pius XI.'s exhortation to peace and charity is quoted in *Doc. Cath.*, Feb. 9, 1924, p. 370.

M. MARC SANGNIER.—"Le Pape a rappelé des principes moraux. Il a condamné ce nationalisme exagéré, qui fait de la patrie une idole."

M. HENRY FERRETTE.—"Mais c'est une idole que la patrie!"

to the old Jewish notion of a tribal religion. And the Abbé van den Hout, editor of the Belgian *Revue Catholique des Idées et des Faits*, as well as the eminent Belgian Jesuit, Father Vermeersch, have likewise to deplore the injury done to the Faith by the immoderate advocacy of national rights amongst the Flamands and the no less unwarranted denial of those rights by the Francophil Wallons. "Les deux nationalismes," says the Abbé, "sont violemment aux prises depuis l'armistice, . . . des Catholiques, fils d'une même Mère, et frères d'un seul Christ, nourrissent les uns envers les autres de véritables sentiments de haine." Here, it is true, the nationalisms contemplated are those of distinct races combined in a single State, which of course require no less the curb of morality than those which, at peace within, are regardless of the rights of other States. Such internecine conflict, though it must needs weaken the State, may sometimes be justified as resistance to injustice; there should be no racial discriminations within the same community; but aggressive nationalism needs only opportunity to degenerate into imperialism. Such was the nationalism preached in Germany before the war, and present in every State that puts self-interest before justice. Such, we greatly fear, is the nationalism of Italy in so far as Signor Mussolini can influence it, though, strangely enough, it is a reaction in this case against the false internationalism preached by the Communists.

Thus it appears that, though in theory the Catholic doctrine is plain, viz., that no national interest can justify any deviation from the moral law and that the claims of Cæsar must always be subordinated to the rights of God, it is easily forgotten or ignored by an aggressive or defensive spirit of patriotism. But apart from this defiance of accepted Catholic teaching, there is a real divergence of doctrine amongst moralists about the character of nationalism itself, a divergence accounted for, partly by the evolution of political ideals and partly by environment and experience, but not of course touching any matter of faith. It arises from what is known as the principle of nationality,—the supposed right of sections of humanity, claiming to be nations, to self-determination and independence,—a principle which obtained immense development during the war mainly through the speeches of President Wilson, but which was looked upon somewhat askance by Catholic moralists of the last century

owing to their experience of its effects in various European revolutions. To this day, moralists, opposed to democracy as a political theory, deny, or only admit with many restrictions, the claim of a subject nationality to assert its independence, whilst others whose experience of democracy has convinced them that it is politically as efficient and morally as harmless as any alternative form of government, are ready to grant that claim as one of justice. And these latter have shown<sup>1</sup> that theirs is the traditional teaching of the Church reaching back to St. Thomas, given greater vogue by Suarez and supported by a host of distinguished names in the intervening centuries. As nationalism often takes the shape of an assertion of this principle, moralists of the former class generally look upon it with suspicion, whilst the others accept it as a lawful, and it may be laudable, expression of national consciousness. Both views are ably represented in the discussion, the former pointing to the "Separatist" tendencies which disturb so many States at the present day, and insisting that there are many racial entities which are too young or too small to aspire to national sovereignty. There is a separatist movement in Spain (Catalonia), in Belgium, in Germany (other than those instigated by France), even in some of the Austrian Succession States which comprise various nations. A principle which threatens the dismemberment of so many States, and which, pushed *à l'outrance*, would make the formation of States impossible, cannot in the eyes of these moralists be a sound one. It leads so readily to anarchy. The more democratic thinkers, whose views, by the way, may be found very fully expressed in an admirable volume compiled by Dr. Ryan and Father Millar, S.J., for the National Catholic Welfare Conference of America,<sup>2</sup> insist rather on the benefit of liberty, both for the individual and for the group, and point out that to deny the principle of nationality, of which, in the case of imperfectly developed nations, "nationalism" is the chief expression, would be to encourage despotism and imperialism. A nation, competent to stand alone in all that constitutes nationhood, and yet subordinated to the interests of another, is as great an offence to morality as an individual held in chattel slavery.

This divergence of view, then, rests upon a different inter-

<sup>1</sup> Cf. "The Sovereignty of the People," by A. O'Rahilly, *Studies*, Mar. 1921. *Catholic Doctrine on the Right of Self Government*, by Rev. Dr. Ryan (Paulist Press), 1919.

<sup>2</sup> *The State and the Church* (Macmillan Co.), 1922.

pretation of facts and tendencies. There is no difference in principle amongst Catholic teachers, who all assert that nationalism, whatever its source or aim, must conform in all its manifestations to the law of God. Up to a certain limit, self-assertion, the development of personality, independence of character, are admirable and even necessary qualities in the individual, into whose most fundamental and important relations, those with his Maker, no other individual may needlessly intrude. Beyond that limit they turn into pride, selfishness and injustice. Similarly, there is a nationalism which is self-reliant, tenacious of right, zealous for well-being, yet solicitous for the good of all mankind and considerate of other's interests. There is, or there may be; we are not arguing from observation. And there are nationalisms which are emphatically the reverse. Why cannot men combine politically as they have done in many other relations?

In the higher human pursuits—art, literature, medicine, music—nationalism is not exclusive but freely communicates all its store and welcomes freely all that others can give. In the highest thing of all, religion, God planned that nationalism should disappear altogether. In the Church He founded, there was to be neither Jew nor Greek. But human perversity has to some extent wrecked that plan. His Church is indeed universal and supra-national, a grand monument of His purpose, the City set upon a Hill, but many people refuse to enter it and establish instead that last and worst corruption of political nationalism, National Churches.

It belongs to the Church, therefore, *i.e.*, to Catholics as members of the Church, to insist upon the entirely proper and natural sentiment of nationalism recognizing its due bounds. It is concerned with a natural good and, when supernatural goods are in question, it must abate its claims. The encouragement of racial hatred, or of blind hostility to nations as such, is a sin against charity, abhorrent to the teaching of Him who made love even of enemies a mark of His following. On the other hand, Catholicism acknowledges that nations have a right to lead separate and, as far as is feasible, independent lives. She is no friend to that anarchic internationalism which spurns patriotism and the ties of country, nor yet to that internationalism of Labour, the aim of which is class-warfare. But everything that tends to harmony, to accommodation of interests, to com-

bination and co-operation, in a word, to political and economic peace, is welcome to her heart. Accordingly, the League of Nations as making for the establishment of international peace and the removing what causes the waste and horror of war, deserves the support of all Catholics. In their unity of faith and obedience to the Vicar of Christ, the League can already count on a basis of union, far stronger than any political foundation that could be devised, a fact which promoters of the League ideal have been unaccountably slow to recognize. Nor can we say that Catholics themselves have been ready to see in the League, although the Popes have always advocated its principle, the best instrument to hand for promoting the peace which the Church so needs for her work of evangelization. An attempt to arouse Catholic interest was made in this country six months ago at the Reading Conference, but it has not been followed up as vigorously as was hoped.<sup>1</sup> It is the same in France, where, on the testimony of M. Maurice Vaussard, originator of the *enquête* in *Les Lettres*, at which we have been glancing, "la masse 'ignore l'étranger.'" It is even more the case in America in regard to which, except for the inhabitants of the eastern seaboard, Europe might as well be on another planet.

Clearly this is a matter in the last resort of the press. Remote, untravelled peoples have no other means of learning about each other. If all they learn is conveyed in the language of "immoderate nationalism," if the press, in the interest of its few millionaire owners, subordinates, as it often does, truth and justice to money-making, what little they learn of each other is not likely to lead to love. So the interests of world-peace may be said ultimately to rest on the Catholic press, promoting harmony amongst the Catholic peoples. The *Les Lettres* enquiry does not in this matter leave the Catholic press without reproach.

Our answer then to the question of the title must be that nationalism, tempered and guided by Catholic principle, is a blessing: otherwise it may prove a curse. And our excuse for elaborating so obvious a conclusion is that, obvious though it be, it is generally ignored in practice.

J. KEATING.

<sup>1</sup> Except by the publication of its Report just issued,—*Catholics and International Politics* (C.T.S. 2d.)—which we hope will revive interest in the matter.

## A GLIMPSE OF GLENGARIFF

**T**HE old letters printed here for the first time were written as far back as 1876, but, though Ireland has changed in many ways since then, it has not lost its physical charms, and Glengariff still remains an earthly Paradise.

The writer, the late Mrs. La Touche of Harristown, was Irish, with a real love (we know of a spurious kind!) for the land of her birth. Her love for her country did not blind her to the faults of her countrymen, but she could understand them in a way "the Saxon" never could.

Born at Desart Court, County Kilkenny, in 1824 (her mother, Catherine, Countess of Desart, had married, secondly, Captain Price, and Mrs. La Touche was the only child of this union), her earliest recollections were the woods at Desart and the fine outline of the mountain known as Slieve-na-man.

At no time of her life could Mrs. La Touche be considered a lover of society: sorrow had come into her life, disappointment and anxiety; but to the very end (she died in 1906) her interest in her garden, in books, the happenings in the political world, of which she was a keen student, served to beguile days that were often weary and painful.

One offers to the readers of *THE MONTH* these letters with some misgiving. The class Mrs. La Touche belonged to is passing away. Even gardening, as she knew it, is a thing of the past! Ireland to-day is not the Ireland she knew and wrote about. Perhaps it is as well she did not live to see the late years of strife and trouble. Yet somehow, as one who knew her well, one feels she would have been keenly interested in this New Ireland, though possibly it might have left her homeless and penniless.

The "J" to whom these letters were written was Joan, Mrs. Arthur Severn, a cousin and ward of John Ruskin. One can readily imagine that Mrs. La Touche was a devout admirer and student of Ruskin, so cleverly has she reproduced his keenness of observation and felicity of language.

It may be that the lack of leisure in these hurrying days is the reason that there are few writers of *good* letters now,



very few seem to use their descriptive powers, if they have them, as Mrs. La Touche did, who, filled with the love of Ireland, could use her pen to bring to the mind's eye its beauties and its charm. These beauties are comparatively little known, and, as this year of grace 1924 is to see many tourists from all parts of the world visiting Britain, perhaps the reading of these letters, almost half a century old, may attract to Glengariff lovers of the beautiful, and those who are botanically inclined may find in this bit of Cork a Paradise indeed.

Glengariff, "the rough glen," tucked away mid its wooded hills at the head of Bantry Bay in the far west of County Cork, is not too accessible even now, but in these days of motors, charabancs, and bicycles, the distance from Kenmare or Bantry is a mere nothing.

The delight to some people to find themselves in a part of the world that is "remote," though it need neither be "unfriendly, melancholy nor slow," is an attraction in itself, and there are still minds that delight in solitude.

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Eccles Hotel,  
Glengariff.

*Ap. 4, 1876.*

Dearest J.,—

The first thing I've got to say is that I wish you were all here, and the second that I don't want ever to go home; this is such a heavenly place.

It is the third time I've been here in my life, but as one grows older one cares more for lovely places and less, much less, for uninteresting people. And I am inclined to feel that this is the ideal place for me to live and die in. Particularly as in the latter event, I might be honoured by the "Irish cry" at my funeral. We had a delightful journey and posted across the mountains, 42 miles from Killarney, last Friday. How lovely Killarney is with its April face on! There's scarcely anyone to see it then, no tourists stuck in the foreground of every picture, reminding one that "only man is vile." The forests of arbutus, the trees in all the lovely purple flush that comes before the green, the undergrowth of gold and silver, gorse, celandine, primroses and windflowers, the clouds flying over head repeated in the lakes—dead asleep, under the sheltering mountains. It is

all more beautiful than I can say, and even the stone walls and the bog-fences are a delight, clothed with the tenderest green ferns that grow quite differently here from the way they do anywhere else. Coming, we walked up all the hills, which were tremendous, and the journey took us eight hours which seemed like two. We stayed for a little at Kenmare to change horses. It was so deliciously warm and soft, Irish and comforting, and altogether,—well I believe in modern language, I ought to say it was "quite too awfully nice."

The air is like balm, and the hotel is homelike and old-fashioned, as clean too as a new pin, tho' the chambermaids barely understand English, and always talk Irish to one another, as do all the poor people here. They have all the Spanish type of face and form, and wear the blue cloaks over their heads, which one never sees now in civilized Ireland.

This is the Ireland—

Ere Saxon foot had dared pollute  
Her independent shore.

The loveliness of this place, and of all the country, sea and land, for miles round is indescribable; the climate is almost Italian. All sorts of tender things grow out of doors, and to such a size that one hardly recognizes them. All the rocks are covered with everything that could grow on rocks; and chiefly with the Saxifrage called "London Pride," which I believe is only found wild in the south of Ireland, while the mosses and lichens are astonishing. I do wish you could come here! You know practically Ireland *is* nearer London than the Isle of Man. I can't say that truthfully of Glengariff, but of all our region it is the truth.

Now, I must go out into the woody hollows and the valleys of paradise. I believe we are going to row about among the islands. They are all sitting upon their reflections, and the sea is so still, that you can't tell where reality stops, and illusion begins. Every island wears her broken crown of blossoming gorse, her plumes of birch trees and skirts of green and gold, where the tide has left its brilliant trail on the dark purple rocks.

How different all this is from the North of Ireland. It is so fearfully Protestant. There is but one Wind of Doctrine there, and *that* is the very Eastest wind I ever felt. There, the villages are quite un-Irish, and equally un-English or un-Scotch, the fiercest cleanliness prevails. The

houses too are all solid square stone boxes like fire-proof safes, while the only bits of colour are the bits of new scarlet cloth with which the villagers have nailed their leafless fruit trees to their slate coloured walls!

[TO THE SAME.]

Glengariff, 1876.

*April?*

I've been sketching! How do people manage to make pretty pictures out of doors. I spent yesterday morning, sitting on a wet rock with my feet dangling over the sea, trying to do what ought to be a lovely sketch, but trying at the same time still harder to keep my brushes and things from falling over the little precipice, while sharp little gleams of sun, drifts of mist and gusts of breeze were playing all sorts of tricks with everything and nothing remained with the same face for two minutes. Not far off a dead skate, 6 feet 4 inches long by 4 feet 10 inches broad, was lying in state, emitting an ancient and fish-like odour, but I persevered. I spent the evening, sitting on a low crumbling wall trying to do another picture, and dropping my things first on one side of the wall and then on the other, getting the cramp meanwhile by sitting on my left foot, and finally driven away by two women coming to talk to me.

Another day, I established myself on a turfy hill, nice and soft with wetness and in the wet I sat contentedly. A nice Kerry heifer, much nicer and prettier than the ladies of the day before, came to speak to me. First she licked my boots, then she licked my hands, and then she said "boo" and proceeded to eat my petticoats, a state of affairs in the present condition of my wardrobe I could not put up with, so I said "boo" to her. Thereupon she grew offended and retired about three yards from me to plant herself squarely across my picture so that I had nothing before me but a red heifer with blue mountains between her ears, and a lovely island and fortress on her back.

[TO THE SAME.]

Glengariff,

Wednesday night,

*April? 1876.*

I am here still, because I could not bear to leave this Paradise, and begged to be left in it for just one week more. Mr. La Touche had county business in which I could not

help him, so he went off over the mountains to Killarney yesterday, and is at home by this time I hope. I am quite ashamed of being so happy here all alone. Your letter was quite delightful and I am so grateful to Miss Beevor.<sup>1</sup> She must be nice indeed, and her list of plants occupied me delightfully all evening, for I looked out each one in Mr. John's *Flowers of the Field*. There are a great many that don't grow here. I don't think we have many rare things, except: one big *Pinguicula*, but the wonder of our flora is the extraordinary size, luxuriance, and colour of everything, also the way *everything* adapts itself to *everywhere*—so delightfully Irish. In other places, there are water-plants, and rock-plants, marsh-plants and wood-plants, but our bright strong things have no prejudices, though they retain their preferences. They don't even need earth to grow upon, they don't care whether their heads are up or down. They grow out of a vertical rock, or a stone wall, as richly and luxuriantly as the most petted and potted geranium. The short turf between the rocks is all one flush and sparkle of flowers, masses of red rattle, and the most lovely starry confusion of yellow pimpernel, golden silver weed, and the bright little Maltese crosses of "tormentil," polygala as blue as the spring gentian of the Alps, or deep crimson. The rocks themselves are wreathed all over with honeysuckle and cushioned with stonecrop. All the shade-loving woodland things come thronging out over the sunny uplands in the joyous "don't care" state that belongs to us Irish people. As for the woods, there's no describing *them*. Every bit of stone wall is a separate wonder, every crack and crevice is hung with the two spleenworts, long stiff young fronds of vivid green, and the "penny pieces" *Cotyledon umbilicus*, with its spires nearly two feet long. Things which don't at all belong to walls such as wood-sorrel and yellow pimpernel, foxgloves and yellow iris, as well as the blue polygala, grow from under the stones. As for the *Osmunda* it has quite altered the landscape since March by the way it has sprung up. Several fences consisting of a low bank and a small ditch are now turned into tall hedges of *Osmunda*. Every stream runs through a forest or jungle of it; it is forcing itself up through the gravel walks, and is making groups of tall plumes in the potato-field. It, and the commoner ferns,

<sup>1</sup> Miss Susan Beevor, of Coniston, Lancashire, a friend and neighbour of John Ruskin.

grow as I never saw them grow elsewhere, but some don't seem to exist here which are common enough elsewhere.

I've seen none of the *Polygonatum*. Oh dear, how I am prosing on about the flowers.

Of course I shall be proud and pleased if I am put into Proserpina.<sup>1</sup> I do wish that Mr. Ruskin would make people (nice ones) come here. Irrespective of all its beauties and delights, it is the only thoroughly unspoilt place of the kind I know, no trains, no steamers, no shops, no town, no doctor, no touting or cheating, no fine clothes, no monster hotel. There is another larger Hotel than this, but this one, "The Eccles," suits us. It is an old-fashioned homelike Inn, with a hostess who is human and who likes you to be happy your own way, as she gives you books, pens, ink, and flowers.

The place is easy to be got at, as there are always horses and carriages to be had, and the drive of 42 miles is 42 times as pleasant as a day in the train. In short I know no place like it. How you would all laugh if you saw me trying to "do" pictures. I do get into such trouble. I was doing one very diligently to-day from the island with the fort on it, and all of a sudden my drawing broke out all over with chicken-pox caused by a few drops of rain, so I turned all the spots into rocks, boulders rolling down the mountain. All sorts of convulsions of nature occur in my landscapes, midges in my eyes are answerable for a good many, and in one place there is an affectionate pig that follows me everywhere, and shrieks at me if I do not notice her; she expects me to devote my whole time to scratching her back with my stick. She, and a stray greyhound are the only beggars I have yet met here.

I do so enjoy the solitude and the liberty; my old tame boatman takes me to all sorts of blissful solitudes, landing and leaving me whenever I like. I have nearly worn out all my clothes and shoes, but I think they will just keep together till I leave on Tuesday.

I've got a Sunday suit to save me being hunted into a 3rd class carriage at Killarney.

You ask the size of the Islands. I must find out. The smaller ones are about the size of Berkeley Square crumpled over a hillock, and I think it would take a good walker about an hour and a half, to walk round the one with the

<sup>1</sup> At that time being written by John Ruskin.

fort,<sup>1</sup> even cutting across its juts and promontories. Some have large trees on them. Some are only rocks covered at high water.

Oh dear! I wish all the nice people knew of this place; it would add to their happiness, and to Mrs. Eccles', also to my old boatman's.

I return to the path of duty via Killarney, next Tuesday, and I must plunge at once into troubles, provocation, and kitchen-range bothers. I often think what a good time Nebuchadnezzar had when he was wet with the dews of heaven, and there was such an improved development of his hair and nails. How he must have regretted those days of freedom, when he was put back on his throne!

[THE LAST LETTER.]

The Eccles Hotel,  
Glengariff.  
*May, 1876.*

It was very nice to get your letter just before we started. We came here on Friday—a long journey—leaving home at 8 a.m. and arriving here at 10.15 p.m. The last four hours we spent partly in walking up the hills and making short cuts across bogs, and partly sitting in the little open carriage sent for us from here. Oh my dear, never can I describe the loveliness of this place, it is too wonderful; I really think this time I must be dead and gone to Heaven. The foliage in all its spring tints and its lavish luxuriance, the marvellous undergrowth of ferns and wild flowers, the rocks, cliffs and glens, all hung and garlanded with light, life, and colour. The sea with its bright islands sitting each on its bright reflection, while the sunshine, the everything, and above all, the Nobody, are too enchanting. I really don't think there is anything like Glengariff anywhere. I have never seen anything the least like it, as it combines things that Nature generally keeps separate. There is something Millennial and Paradise-like about the aspect of things vegetable and animal, that makes one think one is in another world. All the common wild-flowers grow to the very fullness and completion of themselves. You don't know what a daisy, or a tormentilla, or a yellow loosestrife, a milk-wort, or, above all, a columbine can be, till you've seen a

<sup>1</sup> "Whiddy Island," on the maps.



Glengariff one; while as for the ferns, they must be seen to be believed. The Royal Osmunda is now springing up everywhere, its young fronds crimson-brown changing to the most exquisite green. The foxgloves are in flower, so April and August seem to have combined their gifts and scattered and flung them everywhere, down to the very edge of the sea. The tide carries rose petals, may and apple blossom, strawberry petals too, out to sea with it, while wreaths of sea-weed cling to boughs of holly and arbutus, and to the hedges of blossoming fuchsia. Glengariff is crying out for its poet and its painter. You have the latter in your pocket. I wish you could bring him here!! Do send me any other wild flower you may find, to see if I know it and if it grows here. Have you got *Pinguicula Grandiflora*? She is lovely, she's like a proud violet coming out as an imperial flower. She stands on a pale green footstool of leaves with curled-in edges, making as little of themselves as possible, lying close to the ground in a soft oily-looking green star. She stands stiff and straight and has a proud violet face and a little tail. She is quite Irish and likes to sit in the wet. Do you know her? She has a little sister, *Pinguicula Vulgaris*, who also lives here. Do you also know that sweet-scented bog-bean, *Menganthus Trifoliata*? I am sure you do. I have come to the conclusion that the Osmunda is a Phoenix among ferns, for it certainly must have a way of burning its dead last year's fronds. When we were here in March there was not a trace of it, now it springs up at a great rate, uncurling crimson-brown fronds, which turn into the most living green you can conceive.

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This letter may possibly have been written to some other friend as it seems to recapitulate the impressions already conveyed to Mrs. Severn. However, it shows the writer consistent in her love for her "Paradise."

M. F. YOUNG.

## THE FAITH AND THE UNIVERSITIES

I N the last few years the Catholic Faith has been announced in an especially interesting way in certain of our great Universities—particularly Cambridge, Sheffield and Oxford. It was Cambridge that showed the way. Some three years ago, there was to be a "general mission" in that University. It corresponded to a certain degree with the "Religion and Life" weeks that were held in Oxford year by year since the war, in which the late Father Plater spoke more than once on neutral subjects, such as Christian Social Reform, and to which at the outset audiences of quite 800 used to go. At Cambridge, it was announced that speakers of the various Christian denominations were to set before the University what they considered Christianity to be. Due sanction having been obtained, Catholics accepted the invitation that they too should freely state their view to anyone who might care to hear it, and the present writer was kindly asked to be the speaker. A curious little *contretemps* occurred. An influential, wealthy and hard-working section of the general committee announced that it would resign in a body were Catholics in any way to be admitted, and we retired. However, the rest of the committee made the offer of a hall in the University buildings, which we might occupy, should we wish to, when the "mission" was over. This we did, having had a free and most useful advertisement, the results of which were visible in the audiences which attended in much larger numbers than they otherwise would have, on three consecutive nights, during which we tried to explain Catholic doctrine for an hour and to answer questions for almost another hour. Perfect amity prevailed. Last year, another inter-denominational "mission" was held, and this time Catholics were again and unanimously invited to give simultaneous conferences, which they did, the speakers being Father V. McNabb, O.P., Dr. R. Downey, and the present writer. For various reasons this enterprise was not a great success, and it was at least learnt that the church was not a suitable place to have conferences in.

Independently of all this, the University of Sheffield had been meditating something similar. The Christian Union, it would seem, was the first to take practical steps. In December, 1922, it was proposed that a "combined mission" be run in the University during or near the Lent of 1924. The Warden of Stephenson Hall, President of the Church Society, approached the Christian Union, the newly-formed Free Church Society, and the very energetic, though still young, Padley Society, which is the group of Catholic students, ex-students and graduates of Sheffield University. A provisional committee was formed, from which a permanent one was soon constructed. Of course at the very outset it had to be made clear that Catholics could not join in common prayer with members of other groups; nor provide lectures, or join in lectures, that should suggest that they accepted a sort of nucleus of Christianity in which "all might meet," and which could be spoken of as "our common Christianity." It is enormously to the credit of the Padley Society that this principle was asserted, adhered to, and accepted, without any ill-feeling. One group, it is true, withdrew from the committee when it was insisted that the scheme that a speaker of each denomination should lecture twice in the week on subjects concerning which "we all are in agreement," was impossible. A plan of holding three separate denominational meetings each evening, consecutively, so that each might be attended by all, had also to be negatived, as the choice of possible hours would necessarily penalize one or the other of the missionaries. Finally, it was decided that, after an inaugural meeting at which some specially invited speaker should address the audience, each speaker should speak each night in the hall allotted to him, having perfect freedom as to subject and method, provided emotionalism and direct controversy were ruled out. In the end, the Vice-Chancellor himself most kindly consented to address the meeting. It was found that each society that took part in the "mission" would have to be asked to collect some £30, and the Federation of Catholic Societies in the Universities was able to come to the help of Sheffield at least to the extent of £5, an instance of the sort of help which it ought to be able to afford to its constituent societies.

Preliminary notices were sent out, a special one by the Padley Society, stating that the Catholic lecturer would have for task "to explain the positive teaching of the Catholic

Church in as clear and attractive a way as possible." Rather later, a letter was sent to each student of Sheffield University at his home address, signed by the three "missioners," of whom the Catholic one was Father Hugh Pope, O.P. This letter made quite clear the independence of the three "missioners" no less than it emphasized their union in charity and their intention simply to speak the best they could, as they had been invited to do, for "the Claims of Christianity."

Needless to say, not a step had been taken by the Padley Society without the cognizance and approbation of their Bishop, who laid down the condition that Catholics were not to attend the non-Catholic lectures, though His Lordship himself named three who might do so in order to provide Catholic evidence when needed. We understand that His Lordship has expressed himself as overjoyed by the success of the "mission."

As the time approached preparatory lectures were held, and the future "missioners" were themselves invited to a tea, the idea of the "mission" was explained to them, and they for their part described their own ideas of what it should be. This meeting took place on November 2nd. On December 6th, the Vice-Chancellor himself addressed a meeting in the Firth Hall, and made a great impression on his hearers by his address on "Religion in University Life." The "publicity department" was in the hands of Messrs. Heppel and Pybus, members of the Padley Society, who produced artistic and witty posters which occupied prominent places in the University. They created much curiosity, and some criticism, which belongs indeed to the essential function of advertisement. Advertisements also appeared on the cinema screen. Thus no one was ignorant that the "mission" was to be held, where, and when. We recall how useful at Cambridge, during the Bible Congress, were the signs pointing to the hall where the meetings were to be held, and how many people, at the last Birmingham Congress, were unable to discover the Bingley Hall, despite all possible explanations *other* than such public signs. There is no limit to the explicitness needed in the instruction offered to the British public.

The inaugural meeting took place on Monday, February 11th, in the Mappin Hall, the chairman being the Anglican Bishop of Sheffield, replacing the Vice-Chancellor, a last-moment appointment, and one that might have created diffi-

culties in view of the prominence seemingly given to the Anglican group at the expense of the Free Church one and of the Catholics. No ill-feeling, however, was permitted to arise, and the meeting was a great success, scores being turned away from the crowded hall.

Father Hugh Pope gave his conferences in the Firth Hall, and to them came daily audiences of some 250. About 120 attended those of the Free Church speaker, about 80 those of the Anglican one, who both expressed themselves as struck by the quality of their audiences. It will be useful to compare the titles of the subjects chosen by each. Father Pope's were: "What do we understand by God?" "Is there such a thing as Divine Revelation?" "What do you mean when you say 'I believe'?" "Why do we believe the Bible?" "What is the explanation of Pain and Evil?" Those of Mr. How, the Anglican speaker, were: "The Essence and Scope of the Christian Religion," "Revelation (the Bible, the Incarnation)," "Christian Experience (Corporate, Individual, the Holy Spirit)," "Christian Fellowship (the Church, Society, God's Purpose)," "The Sacramental Life (Sacrifice and Spiritual Power)." Dr. A. H. Gray's were: "Do we need Religion?" "Does Society need Christ?" "Christ's Demands," "The Secret of Power," "Dedication." It implies no discourtesy nor lack of charity if we say at once that an intelligible scheme is discernible in the Catholic speaker's programme in a way that it certainly is not in the other two; moreover, an excellent scheme of Fr. Pope's was carried out by the Catholic students—printed summaries of the lectures were distributed free at the door of the hall: they also sold pamphlets and books of which a selection was sent by Messrs. Burns & Oates, and a really first-rate selection by the C.T.S., which proves, *en passant*, that the C.T.S. understands what is wanted nowadays and is able to supply it. All this was worked by the far from numerous but very keen Catholic students, as also the stewarding of what proved the greatest success of the "mission"—Father Pope's Sunday lecture on "Jesus Christ—God, or Man?" The University buildings could not be placed that day at the lecturers' disposal, so bravely the Padley Society took the Scala Cinema, into which some 900 people flocked to listen to Father Pope. There were crowds of students, and two whole rows were reserved for the University staff, and persons connected with it.

Besides this, the Catholic lecturer met enquirers at the mid-day hours set apart for visits, and visited the University Hall for Women Students at the request of some of the residents, on February 13th, at 8 p.m., and a lively discussion on many points connected with Catholic doctrine took place. Private visits occupied several hours daily.

All the Catholic students attended their special Mass at St. Vincent's and received Holy Communion, and many of them were at the daily Mass and special Benediction arranged at convenient hours for them by the indefatigable Father Comerford, in whom the Padley Society has so admirable a Director. The extreme clarity of Father Pope's expositions was commented on by all, and also the rapid wit that dictated his answers to the many questions, and the fact, finally, that he never lost his temper. He, like the other two "missioners," lunched daily at the University staff dining-table, and mixed freely with the lecturers and professors of the University in the common room, maintaining thereby the happy relation that had persisted in the general committee which worked together for 18 months "without," we are told, "one breeze." The chairman, who was "High Church," could not have been more perfect in his consideration for the feelings of the Catholics, and when he, by reason of an accident, was unable for three months to take the chair, it was Dr. R. St. Leger Brockman, a Catholic member of the Padley Society, who was unanimously elected to replace him. The committee has made several suggestions as to the continuance of these friendly relations, and those Universities who have feared in the past that denominational religious societies would cause dissensions within the Universities, have, after this experience, no argument left to them. In short, the authorities of the University gave every possible help to the enterprise; rival meetings were postponed, space in the University columns of the local press was allowed for advance notices; Professor Turnbull placed a room in the Education department at the disposal of Dr. Gray, and the whole staff did the extra work that fell to them without a murmur. Not that we should forget that the presence of Miss E. King on the committee vindicated at once to it the sympathy of anyone interested in education in Sheffield, so long and so whole-hearted has been her service there; and the names of Messrs. Tannian and Heppel, too, are trusted ones.



In Oxford the conditions are of course quite different—in a short article it were impossible to describe *how* different. You would require a novel. . . . Still, it had for years been the wish of the chaplain to the Catholic members of the University to set the Catholic faith in some public way before the non-Catholics too who frequent Oxford. The "Octagon" lectures, inaugurated by the board composed of the late Father O'Dowd, the late Father Plater, Father Cuthbert, O.S.F.C., and Dom A. Parker, O.S.B., had been far from useless; though attended by audiences varying between 80 and no more than eight, they were at least regular, and a small percentage of interested non-Catholics always came to them. Their cessation is a matter for regret. This Lent, Mgr. Barnes, with great courage, decided on a course of lectures, by Catholics, on fundamental truths of religion. The lectures or conferences were not given in any University hall, though a room in the examination schools was applied for, but, as had been in a manner always expected, in the Assembly Room of the Town Hall; nor were they in connection with any other denominational enterprise, though the wide-mindedness of certain prominent non-Catholic members of the University lent them a quite special colour. For at the conferences, of which the subjects respectively were: "The Existence and Nature of God," "Faith, Natural and Supernatural," "The Origin and Nature of Evil," "God's Revelation of Himself to Man," "Man's Communion with God by Prayer," "Agnosticism as an Alternative to Belief," "The Bible as a Witness to Revelation"—the chair was taken by the Rev. L. P. Jacks, Principal of Manchester College; Sir Michael Sadler, Master of University College; Rev. H. M. Spooner, late Archdeacon of Canterbury; Rev. A. J. Carlyle, of University College; Mr. C. C. J. Webb, Oriel Professor of the Philosophy of the Christian Religion; Rev. B. H. Streeter, Queen's College, and Canon of Hereford; and Sir Herbert Warren, K.C.V.O., President of Magdalen. Mgr. Barnes himself took the chair at the concluding conference—"What think ye of Christ?" Catholic undergraduates were of course asked to come and to bring friends—not such, exactly, as might be wishing to ask for instruction in the Faith, but those who were ready to think about these and other fundamental subjects, the names of the chairmen being sufficient to ensure that controversy as such would be eschewed. The conferences were given

alternately by Father Hugh Pope and Father John Baptist Reeves, O.P., and the procedure was: a two-minutes' opening by the chairman, a half-hour's conference, and some three-quarters of an hour of questions. The chairman would make a very brief statement at the end. The audiences began with about 90 or 100, but were well over 200 at the end of the course. The lectures were advertised by placards.

Two generalizations may be made. The first is that the listeners were completely taken aback by the relentlessness of the logical exposition offered by the speakers. There was a total lack of that mere analysis of systems, that "thinking about thought," that flight to the world of "interesting aspects," which is so characteristic of this University. Similarly, the merely historical account, and again, the vaguely ethical statement, of religious things, were quite transcended by the firm constructions of these lecturers. "How we envy you your certainty." "These talks have been as bracing as a cold bath after our preparation for Greats." A wholly characteristic summing-up was made by one chairman: "My atmosphere of mind is quite different from the speaker's. He goes to his destination—say, Cambridge—straight; I, via London. What if my route be longer? *I like it better.* What if it be extravagant? what if I find it foggy? *I like it like that.*" "This," said another chairman, "is a quite new atmosphere. What keenness. Is this what is meant by Scholasticism? Were scholastic disputations like this? Was Oxford thus, till the mid-sixteenth century?" Indeed, more than one man assured me of his delight on noticing how far better the lecturer put the objections raised than the objicent did. . . . In these objections the thought was almost always good, but the language wrapped it in fold upon woolly fold. These the lecturers stripped off, courteously, but cleanly, and often the objection, thus seen for what it really was, had already been answered. The other generalization is, that the notion of the supernatural as such is what all these learned and virtuous modernist clergymen most hate. The very first chairman, with extreme perspicacity, saw that the distinction between natural and supernatural was going to be at the root of the whole course of lectures, and owned loyally that the supernatural, as anything other than the upward development of the natural, was what he could not tolerate. There without any doubt is the essential matter that we have to recall. And it is an incalculable

advantage to us to have it put so clearly. No word of any of the treatises on the supernatural, and of all the treatises that directly involve it, can be omitted by our theological and other students if they wish to speak with cogency—I will say, with intelligibility—to those who in these matters are to be their adversaries. In Oxford, fewer objections than might have been expected touched on the problem that harasses the ordinary man—the nature of free will; none the less, there was much on evil, which involves free will so directly; and apart from a good many scriptural difficulties, the questions were straight philosophy or theology. "Isn't," one clergyman enquired, "my soul infinite?" "Is spiritual the same as supernatural?" asked a lady. But as I said, it was as clear as daylight that the whole question of the supernatural is what in the long run divides us.

The upshot of this week of conference has been to make it certain that a similar week should be an annual event, concentrating, perhaps, upon a single dogma, such as the Incarnation, as indeed not a few, whose opinions are of weight, petitioned.

Enough has been said to show how vast a work is to be done in the Universities—I will not say to spread the Catholic Faith directly as such, and I have scrupulously refrained from alluding to "results" in the line of converts or enquirers, but for the sake, it may be, of hundreds upon hundreds of young men and women whose minds naturally enough hunger for something solid upon the truths of religion and are not getting it. After all, the mind hates muddle, however much we may laugh habitually at the Englishman's seeming preference for exactly that; and the soul needs religion, and God wants to satisfy that need. An immense boon would be conferred on any University by lectures, term after term, on God, the soul, and morality, according to the method of St. Thomas. The advent of the Friars Preacher in Oxford ensures to the next generation all that it will need, both in philosophical and theological presentments of scholasticism. But it is certain that we cannot stop there. The whole question of a Catholic Institute in Oxford will have to be revived. Again and again the matter has come up, but now a quite new sort of argument, based on experience, for its desirability and feasibility, is to hand. Finance will doubtless be a harassing affair; but never will we believe that anything to do with

money is a final argument about anything. Buildings may prove a harder problem to deal with, for buildings will be a necessity, since any such thing as an institute, where lectures on philosophy, theology, history, ethics, comparative religion, economics, and canon law may regularly be taught, will demand no little space. Its chapel, its large hall and lesser lecture rooms, its guest rooms for foreign and other distinguished students or professors, its wing (we may surmise) appropriated to the Catholic chaplain, whose continued existence we regard as an absolute necessity, will imply a considerable terrain, especially since, as we for various reasons hold, it is to include a proper garden. However, that is for the future. But we cannot begin too soon preparing lecturers for that end, a point that was very well made by Dr. T. Greenwood at the Birmingham Congress, and for that not only are scholarships needed, but an ever closer intercommunication between our Universities, that promising men may be found and assisted. For, as His Eminence very emphatically declared at his inaugural address during the same Congress, so vast, yet so necessary, an undertaking will demand the service neither of the secular clergy alone, nor of the laity alone, nor of any one only, nor of all of the Religious Orders; but from all sides must we draw our collaborators, seeking in them nothing but sheer fitness for the enormous work of putting the Catholic Faith, in all its contents and all its implications and applications, before the Mind of England.

C. C. MARTINDALE.

## VEUVE SIMONET

### I.

**I**N a folded valley, tree-stuffed, with very little room for pasture, but such bits of pasture or tilled land as there were rich and fruitful, lay, hidden from everywhere, the house where Père Simonet had died—and lived to a green old age—the word green being used, not metaphorically but literally, for old Jacques Simonet had not grown rosy with age but turned of a greenish pallor.

Père was, in his case, not a title of priesthood or holy religion; old men of his type were commonly called Père in that part of Normandy. There was Père Bontard the wheelwright, Père Moulin the thatcher and Père Grabat the slater—and many others. Had old Simonet been a farmer on a larger scale he would not have been called Père Simonet, but "Monsieur"; he farmed, however, only a field or two, and was in a very small way. The fields were not his own property, though he believed they were so *de jure*, and had been filched from him through the craft of a lawyer employed by his distant cousin, Gabriel Simonet, a much wealthier person. Jacques Simonet, Père Simonet, was not wealthy at all: much the contrary, which did not prevent his neighbours declaring that he was a miser. And, if he had had anything to hoard he would, no doubt, have hoarded it. He loved money—to keep, not to spend: he was a stingy, griping old man, and had chiefly married his wife for her grasping avaricious qualities.

The house in which the couple lived was, when you could see it, immensely picturesque, but of a picturesqueness hardly suggesting comfort.

The thatch was rotten enough, and at one end of the cottage—which looked bigger than it really was because the stable and cowhouse made part of it—a largish section of the wall had crumbled away and fallen: for it was made of mud held together by slight timbering, originally painted chocolate-colour: the wood had decayed, partly through never being painted, and the mud filling between the rotted uprights had crumbled and collapsed as has been said.

High above "Père Simonet's," still so called though he

was dead now at least three years, towered a rampart of thickly-wooded hill-side, forming one side of the deep narrow valley. The opposite side was less precipitous, though equally tree-covered. It was through a cutting in the trees on that most precipitous side that the most picturesque view of Simonet's could be obtained. The little house was nearly three-hundred feet below, and from that height its dilapidation was not apparent. Even on a hot summer's morning, however, the place looked uncheerful. At noon the observer must remember the evening mists that would fill the moist valley, and close in about the house—that had an air of cowering as if willing to be unseen. The rank valley-grass grew close about it, for it had no garden—what vegetables the tenants took the trouble to grow were planted a couple of hundred yards away, on ground a trifle higher, and more exposed to the light.

It never occurred to Simonet or his wife to grow flowers, neither having enterprise enough to think of selling them in the town four miles away, where it would have been as easy to find a market for them as for vegetables.

It was almost by accident that Marie Bonteau found herself quite close to Veuve Simonet's solitary dwelling late enough on an evening of late September for it to be already glooming to dusk down in the close valley. Her home was outside Pont St. Blaise, where she lived with her mother and big brother Honoré. She had been working at the château up on the plateau, where she was sometimes employed on upholstery, making chair-covers, and sofa-covers. The Bonteau family were well thought of by Madame la Comtesse; they were "superior" people, well-to-do but hard-working, good Catholics and much better-educated than was common among the people of their type. Reverend Mother at the Convent had known Marie from her childhood and finding her intelligent and industrious had liked her and brought her on, helping her to find profitable employment as a clever sempstress, and helping her also to carry on her education after the compulsory years of school attendance had ended.

As Marie always walked home to St. Firmin (the hamlet or suburb outside Pont St. Blaise where the Convent stood high over the town, and where Veuve Bonteau and her children lived) the girl seldom stayed late at the château: nor had it been late on this occasion when she had left it. Up



there it was broad daylight, but among the woods, and down here in the valley there was little light left. By choosing this way, however, Marie was able to reduce her walk from over four miles to little over two.

The footpath down the hill-side was very steep, and of course it was lonely: the deer as they rustled away among the trees on her approach looked ghostly enough in the obscurity. It seemed less dark when she reached the level ground and emerged from the shadow of the wood. Close in front of her, though a little to the right of her path, stood the house of Père Simonet.

## II.

A dim light shone through one of its windows. Veuve Simonet was evidently indoors—indeed she was unlikely to be out at this hour: it was more surprising she should be burning lamp oil. It was commonly reported that she went to bed as soon as the sun had set.

"That shows," thought Marie, "that all is not true they report of her."

Marie was quite willing to disbelieve the reports concerning the grim old woman—partly because to believe them would have been uncomfortable at that moment, partly out of charity. For it was stated through the valleys that Père Simonet's widow was—possessed by the Devil.

In these choked valleys, fog-filled by night, and always stuffed by trees shutting out light and breeze and air, but clutching the damp, there was a great prevalence of diabolic agency, according to current opinion: with some a more ready credence as to the Devil's activities than recollection of God's superior power. To minds of a narrow cast, little cheered by an ardent spirituality, and set in gloomy surroundings, with a chronic monotony of life for background, there is a danger of more readily grasping reported facts ascribed to wicked power than of resting in the greater certainty of Omnipotent Goodness. Great earthly power is too seldom seen immensely benevolent to remind these gloomy poor creatures of the limitless good will of Omnipotence.

The great danger to such people is that of coming to forget that the potency of Evil is less by infinity than the potency of Good: a forgetfulness that may result in a sort of implicit Devil worship—not a worship of love, or even of predilection,

but of sordid fear. The danger comes from the ugly but real fact that fear is easier than love: which makes it easier to turgid intelligence to imagine malignant wicked force than infinite tenderness in the Heart of boundless gracious Power.

Marie Bonteau had heard some grim and ugly tales which appeared to rest on only too sure a foundation; but concerning *all* she, following the advice of the Superioress of the Convent, "suspended her judgment," saying "it is not my office or duty to go into the evidence, and of mere hearsay I need form no opinion." "No one doubts," said Reverend Mother, "that the Devil has power, but he has over us only the power we give him ourselves: God permits him none *against our will*; what concerns us each is to take care to allow him none, but to fortify ourselves against his malignant assaults by habitual prayer and fidelity in the use of the Sacraments and countless graces God offers to us."

"But in reference to those who would appear to *have* given Satan power over them?" Marie enquired. "What is our duty?"

"To pray earnestly for them, and if occasion offered to help them by other means. But prayer is the safest and the surest. It is not likely to be the duty of ordinary Christians like you and me to occupy our thoughts with such themes. Those who do so uncalled by duty are more likely to do themselves harm than to do good to those who are victims of such self-abandonment to evil."

### III.

All this Marie well remembered as she drew near the solitary dwelling, whose tenant had so dark a reputation. Nevertheless a feeling of repulsion and dread threatened to creep over her. The air of the place oppressed her, as if it were weighted with some dark and evil brooding.

There was no sound but the stealthy whisper of the very slight night-breeze among the myriad leaves of the wood clothing the hill-side. There was no *human* sound at all.

Presently Marie found herself close to the Veuve Simonet's cow, still tethered and not taken home to its byre—an ugly cow, as many in this corner of Normandy are, with an uncouth face, neither mild nor gentle-looking. She thought it had a malignant expression. And the sight of it reminded her of one of the stories she had heard told to Veuve

Simonet's discredit. Jean Florent, the small farmer in the next valley, had a cow that dislocated its shoulder: he was for summoning the veterinary surgeon from Pont St. Blaise, for the animal appeared to suffer much and was threatened with fever from inflammation of the dislocated joint.

"Why waste ten francs?" a neighbour asked Florent. "The veterinary surgeon will not come for less. There is Veuve Simonet, she will cure it for a few eggs."

"How?" enquired Jean Florent.

"That's her concern," the neighbour replied, shrugging his shoulders, with a wink that Florent did not like. Nevertheless he took the advice and sent for Père Simonet's widow. He watched her at work, and could not see that she did much. But she said a great deal, muttering in the cow's ears, and repeatedly made the sign of the Cross over the afflicted joint. While, however, she made the Holy Sign, Florent declared that the words she kept mumbling were not holy at all. If they were prayers they were prayers breathed downward, not up to heaven. He heard the Devil's name often repeated, and was sure that the wicked old woman was praying to him—invoking *his* aid. Finally she gave the animal an ill-tempered punch and said, "Go then as my master bids thee." And the cow walked away without the least limp, giving a strange grunt. And from that moment the dislocated shoulder seemed healed. Florent gave Veuve Simonet thirteen eggs, and she lived on them for a week. He was much blamed by many for using the possessed woman's unholy power.

While Marie bethought her of this story Madame Simonet's own cow gave a grunt, and the girl did not like the sound at all. It was more like a hog's grunt than the complaint of a cow whose milking had been delayed.

Marie crossed herself devoutly, and the cow seemed to watch her: it kicked out and gave a surprising jump. Certainly the beast had a repulsively ugly face.

But Marie, who had from childhood taken great comfort from the use of the Holy Sign, whether she were startled, or felt "eerie," or found herself troubled by gloomy anxious thoughts, stood still and crossed herself again, saying the words that, with the act, embody so wonderful a summary of Christian faith. And this time she said them aloud: and, to her great relief, this time the cow neither kicked nor grunted. But something else startled the girl.

"Who is there? Who is talking?" an ill-tempered voice demanded. It was Veuve Simonet herself, and she was standing up close behind the cow.

"I am Marie Bonteau. I have been working at the château and am going home to St. Firmin," the girl answered.

"Yes, I know you. The girl that Madame la Comtesse makes a pet of. Can't you keep on your way home, and not come jabbering here. You made my cow jump, and she nearly kicked the pail out of my hand."

"Were you there all the time? I didn't see you."

No doubt the old woman had been sitting on her milking-stool behind the cow, but Marie could hardly believe it. Certainly there had been no sound of milk falling into the pail.

"Of course I was there—did you think I was sitting inside the cow and she spat me out?" the old woman cried angrily. "Go on your way, fool, and don't come jabbering here. This isn't a church."

Marie thought it far from being a church. All the same she apologized sincerely for having caused the cow to kick and perhaps upset the milking pail.

"No, I didn't let the bucket go. It's hard to milk at all with one's arms tormented with rheumatism. I didn't hear you come, and it made me jump as well as Diane, to hear someone mumbling prayers close to me."

The old woman was still out of temper, but that was not unaccountable.

"Is Diane the cow's name?" the girl asked.

"Since I choose to call her so it is Diane!"

And Veuve Simonet called sharply to the animal, "Diane! Flick."

And the ugly cow swished her heavy tail round smartly, (it was not at all clean) and gave Marie a thump across the back with it.

"She knows her name," the old woman observed, with a short unpleasant laugh.

"*Salé bête*," thought Marie, but she did not express her thought aloud.

"You had better go," said Veuve Simonet. "She'll flick again if I tell her."

"You complained of rheumatism," the girl observed, only moving a step or two. "It does it good to rub the arm with a little oil."

"I suppose you think Diane should rub my arms for me! There's no one else," the old woman cried savagely. "Why don't you go?"

Marie was plucking up her courage.

"Because I want to rub your arms for you, if you will let me."

"You!" cried Veuve Simonet, much astonished.

Few liked to have speech with her, scarcely any would converse with her indoors, and none under her own ill-reputed roof.

"Yes, I often have to do it. My mother has rheumatism in her arms sometimes. Rubbing with oil does it good—especially if turpentine is mixed with the oil, and vinegar."

"I have no oil, only a little lard, and I have no turpentine. Besides I am not like Madame Bonteau: my arms are very dirty: it makes me cold to wash them."

"Never mind. Let me try."

"Out here!"

"No, in your house if you will let me come in."

"The fleas will jump on you."

"Never mind. I'll make them jump off again."

"Not they. They won't leave a good meal in a hurry. They're tired of me: I'm not plump and juicy like you. I have only a little vinegar."

Marie thought this last assurance implied yielding.

"It doesn't take much. Come, you'd better let me go indoors with you and do it," the girl urged, good-naturedly.

"Diane won't give her milk till you've gone," Veuve Simonet asserted. "You offended her with your mumbings. I'll take her into her byre and try again when you're gone: I suppose you won't go till you've got your own way. Come in then." And with a very bad grace the surly old woman led the way to the cottage—it had been a grange once.

#### IV.

At the threshold Marie made the sign of the Cross again: but in silence.

"Did you hit me?" asked the old woman, turning sharply.

"Hit you, Madame Simonet? Of course not," the girl replied, startled by the question.

"I felt a thump in my back," the old woman declared.

Was it true, or had she merely guessed that the girl would make that sign, and willingly frightened her.

"Say," she advised, "*Hocus-pocus, diaboli jocus*, it will frighten the fleas off."

"No, I shan't," Marie answered stoutly: she had caught the word "diaboli" and would certainly use no such formula against vermin.

"You don't like my Latin," the widow snarled.

"No, I don't. I like better simple French that I can understand."

"But the people don't think anything of French, just because they can understand it. They wouldn't give me eggs for French, they expect my 'Latin.' Where did I learn Latin? Who taught me?"

"I don't know," poor Marie replied, feeling very uncomfortable.

"The Devil—so the people say," the old woman retorted triumphantly, taking care to add, "so the people say," only after a break.

"Am I right to come here?" thought the girl. Then it came into her head to answer herself that she did not come out of presumption or curiosity but to do a little act of charity. To relieve a lonely, helpless old woman of pain, or try to, must be something like giving a cup of water to a child. Jesus Christ never said the child must only be a good one. Perhaps the man whom the Good Samaritan relieved was not a good man either.

"Why are you pinning the curtains together across the window?" Marie asked.

"For your sake. It isn't likely anyone should go by. But if anyone did and saw you in here with me (at this hour too) they would think bad things of you. That's why I do it."

"I am," said the girl quietly, "what God thinks me, not what any uncharitable person says I am."

"And what am I?" asked the old woman sourly.

"Just the same. Whatever God thinks you."

"He never thinks of me. He has other things to attend to. So there's an end of that."

"There might be if it were true. But it is a lie. He constantly thinks of you. He would like you to be happy."

"Then He doesn't get what He likes. It's not much good being God if He can't get what He likes."

"So you're not happy?" the girl asked gently.

"What have I to make me happy?" the old woman demanded not at all gently. "Would you be happy if you were as wretched as me?"

"No. But I should try to be happy."



"That's nonsense. As if the sea tried not to be wet. Did you come here to talk folly? I thought you came to rub my arms."

"So I did. I beg your pardon for worrying you with talk. May I have the lard and vinegar, please?"

"Here they are."

It was rather a dirty piece of lard, and the vinegar was cloudy and dim—what there was of it.

Marie mixed them in a cracked mug, and set the mug on the hearth to warm it and its contents: there was but a meagre fire of a few sticks—these were not hard to find in the wood.

Veuve Simonet had not boasted untruly of the dirtiness of her arms. Her whole body was dirty and so were her frouzy clothes. So was her room, and her bed looked as dirty as her clothes.

"That feels pleasant," the old woman admitted as the girl rubbed her skinny arms with her soft warm hand, plump and clean, on to the palm of which she had poured some of her mixture. "I never said your talk worried me. No one ever talks to me, and it's plucky of you to do it."

"Not plucky at all. You try to frighten me, but I am not frightened. After all I'm young and very strong. What could you do to me?"

The old dame looked knowing: she still had a perverse pleasure in trying to alarm the girl.

"Oh I! But aren't you afraid of what My Friend could do?" she enquired darkly.

"No. My Friend is stronger than yours. If he *is* your friend. He doesn't seem to do much for you. You complain you are not happy."

"Not I. I put up with it. What comes comes."

"Have you an onion?" Marie enquired, surprising her patient by the change of subject.

"Have I an onion! Have I a nose?"

Judging by the smell of the frouzy cottage—not much sweetened by the presence of certain rabbit skins hanging to nails on the grimy walls—the girl was not disposed to take the fact for granted.

JOHN AYSCOUGH.

(To be concluded.)

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### MR. POLLOCK'S "POPISH PLOT" ONCE MORE

IN THE MONTH, for October, 1921, I exposed a peculiarly offensive accusation made by Mr. Pollock in his *Popish Plot* (1903) against one of the English martyrs, Fr. John Gavin, or Gavan, S.J. The object of my present paper is to examine the main thesis of this book and to prove that Mr. Pollock's account of the authors of the death of Sir Edmund Berry Godfrey is characterized by equally unfounded assertions. It is necessary that this should be done; for, writing in the fifth volume of the *Cambridge Modern History* (1908), Mr. Pollock has since treated his own fictions as historical facts. The "explanation of the mystery of Godfrey's death," wrote he, "and the only one that seems alike reasonable and supported by circumstantial evidence makes Jesuit agents guilty of his murder." Mr. Pollock should have added that his "explanation" has found no support from any modern historian of the first rank and that it is in anticipation flatly contradicted by the greatest contemporary historian of the reign of Charles II., Roger North, the Court lawyer.

Nevertheless, two writers known to us all, the late Mr. Andrew Lang, and Sir John Hall,<sup>1</sup> have taken the trouble to discuss Mr. Pollock's theories, without, however, endorsing them.

I cannot do better than quote Sir John Hall's succinct summary of the thesis of Mr. Pollock's book. It is as follows:—

Stated very shortly, Mr. Pollock has come to the conclusion that Godfrey was deliberately murdered by Lefevre, the Queen's Confessor, because he had become possessed of a secret of vital importance. On Sept 28 [1678] Coleman, he conjectures, imparted to Godfrey the fact that the so-called Jesuit 'consult' had taken place, not at the White Horse Tavern in the Strand, as Oates had falsely asserted, but at the Duke of York's lodgings in St. James's Palace. . . . Godfrey's fate was sealed when the Jesuits learnt that Coleman had divulged to him this momentous secret.

My enquiry, therefore, is limited to two points. Who was "Le Fèvre, S.J., the Queen's Confessor," and why does Mr. Pollock, in thus describing him, omit all mention of his Christian

<sup>1</sup> Articles published by Mr. Lang in *Cornhill* and the *Nineteenth Century* were completed and amplified by him in his book *The Vale's Tragedy*, in 1905. Sir John Hall discusses the subject in *Four Famous Mysteries*, published in 1922.

name? Secondly, what is to be said about Mr. Pollock's suggested motive for the murder?

Of Mr. Pollock's "Le Fèvre, S.J., the Queen's Confessor," Mr. Andrew Lang wrote as follows:—

"I have found no proof that Le Fèvre was either a Jesuit or confessor of the Queen." Mr. Lang, therefore, was sceptical about the existence of this phantom Jesuit, without a Christian name. Mr. Lang added in a note about "Le Fèvre," at the end of his paper, that he was also called Le Ferry by Mr. Pollock and Foley, and that he also appears as Le Faire, Lee Phaire and Le Fere, but usually (?) Le Fèvre in the documents,<sup>1</sup> and went on to say, erroneously as I shall show, that there really did exist a priest called Le Fèvre, referring to the mention of the name in the modern printed version of the Journals of the House of Lords, under the date of November 1st, 1678.

Now Mr. Lang was quite in error in assigning the phonetic variations of another name—"Le Phaire"—to the phantom "Le Fèvre." Of this last name we have no variations at all—not even the obvious "Lefever"—and no contemporary mention, written or printed. "Le Fèvre, S.J., the Queen's Confessor," is an ecclesiastical "Mrs. 'Arris," created by Mr. Pollock, on the strength of a slip of paper, which someone (who may not even have been a contemporary) pinned to one of the Longleat MSS.

No writer on the reign of Charles II. should be ignorant of E. Chamberlayne's *Angliæ Notitia*, a sort of "Whitaker" of the day. Starting with the second edition, published in 1669 and ending with the twelfth edition, published in 1679 (the year after the "Plot"), *Angliæ Notitia* contained a list of the priests attached to the Queen's chapel. And as Catherine of Braganza was a Portuguese, nearly all these priests were Portuguese also. Not all the names were given—they were too numerous for that, but the Queen's Confessor is specially named. I will quote the list in *Angliæ Notitia* for 1679; it is almost precisely the same as those preceding it.

The "Ecclesiastical Governor of the Court," the "Grand Almoner," Cardinal Philip Howard (who, of course, was in Rome) heads the list. Then follows "Father Antonio Fernandez, the Queen's Confessor," with two almoners, Bishop Patrick and Father Russel, Englishmen, of course were necessary to distribute the Queen's alms. Then follow Father Paul de Almeida, Father Manoel Pereira and Doctor Thomas Godden, Treasurer of the Chapel. After these come "two other preachers, Portuguese, Father Christopher del Rosario, a Dominican, and Father Antonio, a Franciscan." The remainder of this large

<sup>1</sup> Note on p. 101 to article in *The Vale's Tragedy* and note at the end. A Transcript given to Mr. Lang by Father Gerard, S.J., made the mistake of reading "Le ferry" as "Le Herry,"—"ff" in those days represented the capital "F."

staff consisted of "Six English Fathers, Benedictines, chaplains," and "Eleven Franciscan friars, chaplains."

It seems probable that this issue of the *Notitia* is not up-to-date and that the Father Antonio Fernandez which it mentions is to be identified with Father Anthony Fernandez, S.J., stated, in a letter printed in the fourth volume of Foley's *Records*, to be dead by May, 1674. A change of Confessor is noted three years later in the fifteenth edition of *Angliæ Notitia* (1682), "Father Christoval del Rosario, a Dominican," being the new name. I have not succeeded in tracing the two previous editions of *Angliæ Notitia*.

But in any case, no amount of ingenuity can twist either Father "Antonio Fernandez" or Father "Christoval del Rosario" into "Le Fèvre." Le Fèvre, therefore, was not the Queen's Confessor. It is true that Foley's *Records* contains the mention of a Father George Le Fevre, a Scotsman, who was the Scotch agent for the Society in London in 1701, but nothing associates him with the troubles of 1678. Finally, the name of the man accused of the murder of Godfrey by Beddo was spelt by him "Le Phair," without any Christian name, and this spelling and absence of a Christian name are repeated in the Proclamation offering a reward for his arrest, in the *London Gazette*, in the official newsletters and in all the pamphlets of the time. It would be possible to cite several hundred instances of this. And, of course, the phonetic variants of Lee Phaire, Le Faire, Le Fere, etc., are also encountered, but with less frequency.

The eighteenth century transcriber of the *Lord's Journals*, therefore, made a mistake under the not very important dates of November 1st and November 8th, 1678, when he wrote of Le Fèvre, but corrected himself under the far more important date of November 12th in giving "Bedloes" information. Those who know the journals well will corroborate my assertion that mistakes of this kind (some of them very bad ones) are frequent in the printed journals.

I shall do good service by drawing attention to a book published by John Redmayne in 1681, not merely because it was highly commended by Roger L'Estrange, but also because it is extremely accurate and very convenient to work with—much more so than the cumbrous eighteenth century volumes. The book is entitled, "The whole Series of all that hath been transacted in the House of Peers concerning the Popish Plot," etc. In this book, under the date of November 1st, a certain Mark Preston states that he was married by a priest who "went by the name of Mr. Le feare": which is not, as Mr. Lang too readily assumed, the same as Le Fèvre. Beddo's evidence, under the dates of November 8th and 12th, uniformly refers to "Le Phaire" or "Lee Phaire." It is surely unnecessary to carry the

enquiry further. "Le Fèvre, S.J., the Queen's Confessor," is a creature of Mr. Pollock's imagination. Who, then, was the "Le Phaire" whom Beddo speaks of?

An interesting question suggests itself by his use of this name. Was he making a clumsy attempt at a Portuguese surname of which he was ignorant or ill-informed, or was he attempting to involve an Englishman who really did exist and was named Phaire? Oates had involved the quondam, "Major-General" John Lambert, then a prisoner on St. Nicholas' island, in his part of the plot, and perhaps Beddo wished to involve Phaire the regicide, then living in Ireland, in the part which he concocted. It is not necessary to follow this up, however, for we have a definite statement by the Duke of York (upon whose words Mr. Pollock bases his whole thesis) to the effect that "Le Phaire" never existed.

On November 11th, 1680, Goodwin Wharton, son to Lord Wharton, speaking in the House of Commons, said: "When Bedlow [*i.e.*, Beddo, the true spelling] gave in his information of the murder of Sir Edmundbury Godfrey [*i.e.*, in the House of Lords, on November 8th, 1678], and accused one Le Phaire to have been one of the murderers and one of the Queen's servants, I heard the Duke say to those about him, 'There was no such man in the world, nor about the Queen.'"<sup>1</sup>

But Beddo gave some information about the fictitious "Le Phaire" of which Mr. Pollock was not aware. At his examination before Sir Joseph Williamson, on November 7th, Beddo asserted that Le Fere (Williamson's spelling) was an Englishman passing as a Frenchman, but when he accused the Queen of plotting the King's murder, to the House of Commons (on 28th November, 1678) he asserted that he was a Frenchman<sup>2</sup> and added the interesting piece of information that his Christian name was "Carolo," and that he was also an "abbot." Beddo had travelled in France and must have been perfectly well aware that Carolo was not a French Christian name.

Now we may conclude by briefly examining the "secret" motive which Mr. Pollock has invented for Sir Edmundbury Godfrey's murder by the "Abbot Carolo Le Phaire," a motive which he founds on James II.'s statement to Sir John Reresby, in 1686; that it would have made "ill work" for him, had Oates known that the Jesuit congregation actually took place at his own lodgings, in the Palace of St. James. In the first place, the fact that the triennial congregation took place in London, on 24th April, 1678, was no secret at all! At Father Ireland's trial, on December 17th, the authenticity of a sum-

<sup>1</sup> Anchitell Grey's *Debates*, VII., pp. 448—9.

<sup>2</sup> *Ibid.* VI., p. 287. "The two French abbots present were Carolo Le Phaire and Carolo La Roche.

mons to this congregation was admitted, and I particularly wish to draw attention to a tiny tract of four pages issued immediately after this trial,<sup>1</sup> for I do not think that the late Father Gerard noticed it.<sup>2</sup> It is entitled, "Concerning the Congregation of Jesuits held in London, April 24th, 1678, which Mr. Oates calls a consult."

"The place of their meeting," stated the writer, "was not at the White Horse Tavern, nor in the Strand," and added that the congregation ended with the second meeting on the 26th. Naturally he said nothing about the place. A full explanation of the reasons why the congregation had been called was added and an explanation of the barbarously mangled Latin sentence, at the end of the summons read at Father Ireland's trial.

In 1680 the first edition of the *Vindication of the English Catholics* was published at Antwerp and referred to the above tract, stating that "no exception" had been made "against any part of it." A summary of the tract followed.

This first edition of the "Vindication" elicited a reply from John Phillips, Milton's nephew, entitled, *Dr. Oates' narrative of the Popish Plot vindicated*. The Jesuits, wrote Phillips, "should have done well to have told us where they did meet, and thus the truth might easily have been found out."

To this the second edition of the "Vindication" (the only one hitherto cited) replied as follows, in 1681:—

"I do not believe the Jesuits will satisfy his curiosity. It would be an ill requital of the favours received from him, who did not refuse their meeting under his roof, which would render him liable to a violent malicious faction."

By this time, of course, particularly after so long a discussion the truth seems to have leaked out; for at the indictment of Danby in 1681 for the murder of Godfrey, Fitz-Harris stated, in open Court,<sup>3</sup> that "consults" had taken place, not only at St. James's, but also at Windsor on May 6th, 1681. Fitz-Harris's case has been very much misdescribed by modern writers and the significance of his attack upon Danby has not been appreciated.

It is clear that the historical writings of Mr. Pollock, who seems incapable of benefiting by correction, can do little to enhance the reputation of his University.

J. G. MUDDIMAN.

<sup>1</sup> This tract will be found catalogued under Oates's name at the British Museum. It was probably printed by Matthew Turner, the Catholic bookseller, of Holborn, who was convicted of publishing Castlemaines' *Compendium*.

<sup>2</sup> His critical refutation of Mr. Pollock's book which appears in *THE MONTH* for July, 1903, receives only development and confirmation from later evidence.

<sup>3</sup> See the lengthy account in *The Impartial Protestant Mercury*, No. 8, for 16th—19th May, and *The True Protestant Mercury*, No. 38, for 14th—18th May, and see also the official tract entitled *The Two Associations*, published in 1681.



AN AUTOGRAPH MANUSCRIPT OF THE VENERABLE  
ROBERT SOUTHWELL, S.J.

BY the great kindness of Lord Southwell and the Dowager Lady Southwell, the present writer has lately had an opportunity of examining a tiny booklet of notes and memoranda written by the martyr, Father Southwell, apparently during the earlier part of his studies in Rome, c. 1580—1581. The little book in question, which is made up of different gatherings of paper folded small, now bound together, but originally having no connection with each other, bears in Latin the general title, "Manuscripts of the Blessed Father Robert Southwell, of the Society of Jesus, Martyr"; after which follows a note in another hand: "These were sent from Rome to Liège by Father Christopher Green, through the Rev. F. John Keyns, one of the deputies of the English Province at the Twelfth General Congregation in the year 1682 and Rector of Liège." The first item in the contents is a copy of the Italian translation of the "Summary of the Constitutions" as it is found in Jesuit rule-books. After a few blank pages, we have in the next place a mutilated portion of another similar quire of manuscript. This may possibly have been a copy in Latin of the Spiritual Exercises, for the first leaf is numbered 49, and it contains the greater part of the *Regule Aliquot ad victum recte temperandum* generally attached to the "third week" of the same *Exercitia Spiritualia*. The writing is minute (as indeed is that of all the items in the little volume) and, in the margin, room has been found for a number of invocations belonging to two different forms of the Litany of the Blessed Virgin. The second of these is our familiar Litany of Loreto, here headed "*Litaniæ B.V.M. Lauretanae*." It offers nothing of interest except the fact that the invocation *Auxilium Christianorum* occurs in its usual place, while *Sedes Sapientiæ* is (perhaps accidentally) omitted. The first of the two Litanies which is rather curiously divided up into sections, each beginning with a *Pater* and *Ave*, does not exactly correspond with any of the forms printed by Father De Sauti in his monograph on the subject, but the differences are chiefly in the order and grouping. The titles in themselves are almost all the same as his, and include many which are also incorporated in the Litany of Loreto. Thus in one of the sections of the first litany we get the following sequence: "Virgo Virginum, Virgo prudens, Virgo clemens, Virgo pulcherrima, Virgo integerrima, Virgo fidelis, Virgo singularis, Virgo amabilis, Virgo mirabilis, Virgo inviolabilis." Next in order in the manuscript occurs a little devotional tractate in Latin: "On Christ's condemnation to death and the injustice of such a sentence," and then, after a few

more blank leaves, we come upon the really personal and interesting part of this touching memorial of a saintly apprenticeship to martyrdom.

It consists of a sort of calendar for the week, in which the duties of each day are indicated in their order, while for every one of these duties there is assigned, first a special patron, and secondly a particular intention for which the duty is to be offered. To take, for example, Monday, we find that all the patrons allotted to these twenty-four hours are apostles or characters named in the New Testament, while the intentions to which the successive occupations of the day are dedicated centre round the Society of Jesus and the various good works in which its members are busied. Thus Brother Southwell—this must all have been written before his ordination—at one hour was interceding for Superiors, at another for those who heard confessions, at another for those who lectured and taught, at another for preachers, at another for the lay-brothers devoted to domestic duties, at another for all Jesuits who were decrepit or incapacitated by illness. On Tuesdays he commended himself to the protection of different selected martyrs of the Church, while his prayers and thoughts were concerned with the spread of Catholic truth. Thus he offered his good works on that day for the conversion of heretics in general, "for the constancy of Catholics in chains" (*pro constantia Catholicorum vincitorum*), for the conversion of England, for the conversion of Flanders (it must be remembered that Brother Southwell had spent most of his noviceship in Belgium and had just come from thence to Rome), for Germany, for France, etc. Wednesday borrowed its patrons from among the Founders of Religious Orders, St. Francis, St. Dominic, etc., including *Pater* Ignatius, not yet, of course, beatified—and was consecrated to petitions for a true religious spirit in all the different Orders of the Church. One notable feature is that while Brother Robert gives only one exercise each to the more famous Orders, Benedictines, Dominicans, Capuchins, etc., he sets aside three of the duties of the day to plead for the Carthusians, with these curious separate intentions—"For the Carthusian Order," "For the banishing of despair from the Carthusians," "For the final perseverance of Carthusians." On Thursday he selected his patrons from among the Confessors, not omitting to set down *Pater* Franciscus Xaverius with the rest, and he prayed specially for those to whom he felt he owed a personal duty of gratitude—his parents, friends, benefactors, etc., and finally "for our Fathers in England." Friday was placed under the protection of Virgins and Martyrs, and it was devoted to asking special graces for himself, *e.g.*, the virtue of religious poverty, humility, and so on, but notably "for efficacy of word and spirit in speaking," and finally "for health

of body, so far as may be pleasing to God." On Saturday Virgins and Widows were invoked, and he begged special graces of the same kind as the last, not now for himself, but for the Society of Jesus at large.

We have said that these notes must have been written about the years 1580—1581. The reason which leads us to this conclusion is the following. The order of the day makes it evident that the writer was engaged in study. *Studium*, and *Scholæ* (*i.e.*, lectures in the schools), figure in the morning's programme, and again in the afternoon, and there is *Studium* and *Repetitio* in the evening. It is therefore plain that his noviceship was over and that he had taken his vows, an event which, we know, occurred on October 18th, 1580. On the other hand, looking at the list of duties we are surprised to find that the day begins with Mass. There is no mention of meditation, which assuredly, if it had existed, would have claimed a special patron and have been offered for some named intention, as the mid-day and evening "Examen" are. The explanation is apparently to be found in the fact that it was only in the fourth General Congregation, the same which elected Father Aquaviva to the Generalate, that the hour's meditation was imposed as a matter of obligation upon all members of the Order. Now the fourth Congregation concluded its sittings on April 22nd, 1581, and it, therefore, seems to us probable that these particular notes must have been written by Brother Robert between Oct. 18th, 1580, and the May or June of the following year. It should be added that in the second General Congregation in 1565 powers had been granted to the General to increase the time of prayer where he saw it to be expedient, but nothing had then been imposed as of rule. The only other point of interest in our manuscript seems to be the fact that Brother Southwell in selecting his patrons for each section of the day always names, not one, but two saints, to watch over the time of recreation. He seems to think that this was likely to be an occasion of temptation and special difficulty. On a few fly leaves at the end of the little note-book we may remark in a list of "permanent patrons" which he had chosen for different virtues, that under the virtue of poverty is entered the name "D. Franciscus." This seems most probably intended, not for St. Francis of Assisi, who is elsewhere spoken of as S. (Sanctus) Franciscus, but for Dominus Franciscus, *i.e.*, the third General of the Society, the former Duke of Gandia, who was eventually to be canonized as St. Francis Borgia.

H.T.

## II. TOPICS OF THE MONTH

**Spiritual Ideals  
in  
Politics.**

The other day the Labour Prime Minister, addressing the Free Church Council, said in effect that his ideals of social reconstruction were based upon the value and dignity of the human soul. So far has this age drifted from the knowledge of truth that, when an eminent man utters some such Christian commonplace as this, the newspapers headline it as something portentous, a new light on human conditions, the discovery of a master mind. Yet it has been the teaching of Christianity from the very beginning, and also accords with the postulates of reason, as soon as the distinction between the absolute and the contingent, the eternal and the temporal, is recognized. Any social system, therefore, which injures the soul or prevents its due development, which of itself or in its working ignores or violates the moral worth of man, and makes material things the sole aim of existence, stands condemned both by God and man. This Christian view, as even Christians need reminding, is the only right view; no other true judgment can be passed on social conditions than that which it inspires, and, if it does not guide and dominate our estimate of the various problems around us, our diagnosis will be wrong and our remedies futile, if not harmful. We owe Mr. MacDonald a debt for the truisms he uttered from the platform of his high position for, obvious as they are, the whole trend of modern practice has been to overlook them. Materialism is at the root of all our troubles, foreign and domestic: man cannot observe the last seven commandments, if he does not obey the first three. Cæsar will get either more or less than his due, unless God gets all His.

**A Moral  
Gesture.**

The Premier amidst unexampled difficulties is trying to practise what he preaches. "It is easy," he said, "to apply Christianity to trifles, to be Christians in small deeds, but tremendously difficult to be Christians from a general point of view of life." He at any rate means to be a Christian, not only on Sundays, but all the week. We have had statesmen who could enounce moral aspirations even more eloquently than Mr. MacDonald, but who in Parliament felt compelled to set aside Christian teaching. We have had frequent assertions, lately, of the incompatibility of the Sermon on the Mount with politics. The Sermon on the Mount contains much which is of counsel merely, but there seems no reason why the Ten Commandments should be ignored. The Premier at any rate is not going to ignore them. *The Times* is vaguely uneasy.

"The Parliamentary debates of the last few days," it writes (March 20th), "have brought home, almost for the first time, the significance of our internal changes." Then, after admitting that in effect the provision for the Defence Services has been satisfactory, it goes on—"There is, however, a curious and subtle difference in approach, in attitude and in method." Finally, the murder is out. "The Government is in theory, and by the strong personal conviction of many of its members, a strongly pacifist Government." It appears that to be a pacifist, a peacemaker, is for *The Times* writer something of a reproach, just as is, we presume, to be a militarist or war-monger. There is no distinction made between a pacifist who disclaims all aggression, is bent only on defending undoubted rights and only in the last resort by force, and a pacifist who throws away all weapons and permits injustice to range unchecked over the world. Surely every Christian is a pacifist in the former sense. Pacifism should be a badge of his tribe, for it means zeal for justice and charity and peace. Everyone agrees that, if armaments are to be reduced, there must first be moral disarmament, a genuine repudiation of force as an ordinary instrument of policy. But this repudiation can only be manifested by the abandonment of some weapon, which under the old mentality one would naturally keep, a sacrifice made as a sort of earnest of one's good will. This "moral gesture" the Labour Government has had the courage to make by refusing to fortify the naval base at Singapore. It is not a large gesture, and, as a measure of economy, it has no considerable effect at present. It is avowedly an experiment meant to lead the way to similar gestures on the part of others.<sup>1</sup> It is, as *The Times* truly says, significant of an internal change of policy. All Christians will pray that it may succeed.

#### The Need of the Sanction of Force.

The amendment to the Army vote which suggested in effect that the Army should be abolished, gave rise to a not wholly useless debate in the House on March 17th, for the moral issue was fairly stated on both sides and all agreed in a cordial repudiation of militarism. The amendment was of course rejected, for the result of a moral gesture of that magnitude would affect the world at large much as the abolition of the London police-force would affect the metropolis. As long as man has free will and the capacity of choosing and acting wrongly, peace and justice demand that there should be some physical defence and vindication of violated law. God Himself

<sup>1</sup> It is much more likely to impress the world than another declaration from the same paper (March 14th) unaccompanied by evidence—"The Navy is the embodiment of British power, a power at the disposal of the British people, never in the least likely to be exercised except in a righteous cause." If only foreign nations could be persuaded to believe that!

has devised physical sanctions in support of His law, and the revelation of them helps His creatures to obey it. So, whilst there are communities so spiritually undeveloped that appeal to right and reason will not curb their propensities to injustice, other communities must go armed in self-defence. There can be no thorough disarmament until all nations have reached the same spiritual level, or at least till those more advanced in civilization and greater in material resources band together to establish the reign of law in the world at large. The colossal sums, against the expenditure of which these visionary Labour members protested, are the price levied by fear on the wealth of the nation,<sup>1</sup> and the greater the fear the greater must be this insurance-levy. Hitherto, more stress has been laid on providing the insurance than on lessening the risk. The Government are aiming at reversing the emphasis, and seeking in friendly combination the security hitherto based on force. There is no third alternative in this distracted world, and surely the war has taught us the futility of the latter course and the wisdom, therefore, of developing in every way the League of Nations.

**Security based  
on  
Combination.**

The argument for increasing the Air Force was the menace of the Air Force of our friendly neighbour, France, with whom, we were further assured, hostilities were unthinkable. The argument for the fortification of the Singapore base is the menace of our old ally, Japan, at the other end of the Pacific, although it has possession of Formosa near the British at Hong Kong, both places being demilitarized by the Pacific Pact. The force behind both arguments is that the great States of the world, in spite of their commitments under the League of Nations, may again and comparatively soon engage in ruinous warfare. Under that supposition and as a counsel of despair, there is nothing to be said against preparation on even a greater scale. If our aim is to rely upon force alone, and take no stock of treaties and arguments, then the defence of the Commonwealth may well absorb all the riches of the Commonwealth. "At present we hold our Empire in the Far East subject to the good will of Japan," wrote one alarmist to *The Times* a few months ago. Of course we do, and Canada remains in the Commonwealth, subject to the good will of the United States, and everyone who takes a taxi or boards a train puts his life into the power of the driver. Why this generation, beggared by one war, should proceed to prevent its own recovery by military preparations for another, instead of seeking security by more certain and rational methods, is apt to puzzle the man in the street, a

<sup>1</sup> It is estimated for the whole Commonwealth as about £150,000,000 for the years 1923-4. *Times*, March 23, 1924.



calm but very much interested observer. *The Times* writer says we must fortify Singapore against Japan's "legitimate ambitions." Would it not be at once more Christian and more sensible to help Japan to achieve her ambitions which, being legitimate, cannot conflict with the just claims of others?

**"Nationalism"  
in  
Germany.**

The German Reich is a weak State, not only because of her defeat in the war, but also because she is torn by internal dissensions. Her defeat turned a military autocracy into a democratic republic, strongly tinged with Socialism, but comparatively few of her inhabitants are Socialists and still less seem to be republicans. Consequently her Governments have been a series of Coalitions in which the Socialist element has never been powerful and which are opposed by anti-republicans. In a country which still consists of some score of States, complete national unity is naturally not a plant of speedy growth, and although it has been hastened by the effects of the Versailles Treaty, still, more than any other European State, Germany suffers from the scourge of "Nationalism," elsewhere dealt with in this issue, that is, the existence of parties assuming that title and trying to subvert the constitution in the interests of their own political views. Prominent amongst these Nationalists is General Ludendorff, a competent soldier no doubt, but one who has manifested himself in speech and writing as an embodiment of all that is objectionable in Prussianism. He expressed his soul in his war-book at the end of 1921, and more recently at his trial for treason against the Reich. We can understand a beaten soldier feeling bitter against his foes, but this man reviles his own Catholic countrymen in the most unjustifiable terms. Defending himself at Munich he delivered an envenomed invective against German Catholics and their religion, their prelates and the Pope himself. Considering that one person out of three in Germany is a Catholic, the political wisdom of this Prussian fire-eater may be estimated. Unity is more than ever necessary if his country is to recover its place amongst the nations, yet he chooses this moment and this place to raise the flag of religious strife amongst Germans. The German Government promptly and courteously apologized to the Vatican for this outburst.

**The  
Old Prussian  
"Heidenthum."**

There was probably more behind it than the personal rancour of an egotist, who, during the war and later, found his godless militaristic aims blocked by men of Catholic principle like Herr Erzberger. The Nationalist party of which he is the hero, seems to have reverted, if it ever left it, to the old "Heidenthum" of which the demented Nietzsche was the prophet. At least, it

preaches a doctrine of national hatred and a war of revenge to the post-war generation, opposes entrance into the League of Nations, advocates wholesale disregard for the provisions of Versailles, would subvert the Weimar constitution and bring back the Kaiser and the twenty-two dynasties that disappeared with his, and finally and significantly calls for longer working-hours for Labour. One cannot read the militarist speeches of Generals Ludendorff, Von Seeckt, or Von der Goltz, without realizing how far-reaching and harmful have been the results of the ill-advised invasion of the Ruhr, which has simply played into the hands of all the hot-heads in Germany and postponed indefinitely that reconciliation on which the peace and prosperity of Europe depend. It is to be hoped that the Government of Herr Marx, which stands for meeting to the fullest extent possible Germany's Treaty obligations, will be returned to power at the approaching elections, and that the Allies will at last see the wisdom of showing genuine sympathy with those elements in German national life which, while still protesting against the "dictated peace," have all along advocated making the best of a bad job. A Nationalism which would wage even civil war to accomplish its ends is a danger to Europe.

**The  
Latest Strike.**

We were too sanguine last month in thinking a miners' strike to be the next to be undergone or averted. A tram and 'bus strike has actually intervened, inflicting hardship and loss on the working millions of London, and far more wanton, foolish and unjust than were those of the railwaymen and the dockers. First of all, the 'bus men have no grievance but have come out in "sympathy" with the tram men, a practice of very doubtful morality at best. Then the men's claims are admitted by the companies concerned but cannot be paid out of the meagre profits accruing, and the men admit that the companies cannot pay and cannot increase the fares without the risk of further loss. Accordingly the strike is openly against the public. Mr. Bevin, representing the men, declares in effect that Parliament and the L.C.C. are responsible for the conditions of an industry which cannot pay a fair wage and therefore pressure must be put on the community represented by those bodies, until the conditions are changed. And he goes so far as to say that if that pressure is not enough he will see that more is applied by calling out the Tube men. This process strikes one as the acme of unreason, and gives colour to the suggestion that industrial Labour, being jealous of Labour political, is taking every opportunity of proclaiming independence. Political Labour is wisely averse to strikes, as almost uniformly more hurtful to the worker than to the capitalist. In the old days, before there was any legal

machinery especially set up to settle Labour disputes, strikes were the workers' only weapon, but the case is otherwise now. Mr. J. H. Thomas last summer told the National Union of Railwaymen that they should use the Arbitration Court in their differences with employers—

I hope other Trade Unions [he went on] will understand that: because if Trade Unionism is going to succeed, if Labour is going to triumph, it will only be by recognizing there is a public interest, and that *we have no right, because of any internal dispute or jealousy, to inflict injustice and hardship on the community as a whole.*

And the Prime Minister, speaking lately to the Free Church Council, was even more emphatic—

I wish I could appeal to the interests of this nation to pursue methods [in labour disputes] in accordance with the moral categories. We are threatened with strikes and lock-outs and disputes and disturbances. How childish it all is! How foolish it all is! What has happened? Why is there no mutual confidence? Surely these things can be arbitrated. Surely there are minds that can say what is best to be done, and which is the way to overcome difficulties!

Labour had some excuse in the past for disregarding the interests of the community, for the community was largely indifferent to the interests of Labour. But times have changed and now common sense demands that the strike-weapon, with its companion the lock-out, should be stowed away in some historical museum.

Graft!

The politico-financial scandal in Newfoundland, joined with similar revelations in the United States, should at least teach the English-speaking peoples no longer to point the finger of scorn at foreign countries, where "lesser breeds without the Law" are supposed to be permanently sunk in pecuniary corruption. "Every man has his price," said the cynic, and, it seems certain that wherever large sums of money can be given or got, some men will fall. The moral reaction in the American Press on the score of the oil scandals is refreshingly vigorous and sound. There is no hesitation in the demand that the whole matter should be cleared up and offenders, however highly placed, duly punished. And as usual public suspicion extends far beyond actual proof. These periodical scandals are the natural result of colossal wealth being concentrated in the hands of a few: they have power without accountability, and that is good for no man. The same plague appears here in

the milder form of the sale and purchase of "honours" and of contributions to unaudited "party funds." And, of course, even without actual bribery, finance constantly regulates politics. The mere fact that the national credit, and, indeed, international as well, is in private hands, makes it impossible for Governments to legislate solely with a view to public interests. The banks, which can give or withhold the means of work, look naturally enough to their own welfare first, and public policy has often to be made to square with what will suit their shareholders. The greatest problem before the world is how to make money a servant, instead of a master, of men.

**Negative  
Opposition.**

At a time when a Labour Government is ruling through the permanent staff and making no alarming innovations in legislation, it seems bad policy to reproach it with timidity and to emphasize the menace of its existence. The best way to attack Socialism, and the only way to defeat it, is to aim at removing the grievances which gave rise to it, and repeatedly to expose the fallacies it rests upon. Indiscriminate abuse merely strengthens its opposition, and stimulates class-war. The very fashion of looking on the workers as a class apart, with different needs and aspirations and a different destiny, fosters that foolish procedure. It is not necessary to look for the "hidden hand" directed by a wicked brain and stirring up revolt out of lust for blood and plunder.

More mischief is being done, and more Socialists created, at the present time by the so-called anti-Socialists than by anybody else. Socialism is not primarily the product of "dark and hideous forces," as some panic mongers would have us believe. It is the natural and inevitable result of the low wages, the inadequate housing, the insecurity of living-conditions of too many of our fellow countrymen and women to-day.<sup>1</sup>

It were wisdom, therefore, to aid the present Government to secure that better distribution of wealth and the advantages that wealth brings—security, education, decent surroundings—which are the rightful ambitions of every worker, rather than hamper its operations needlessly. After all, every party has relief of unemployment and the welfare of the worker on its programme: why cannot they agree to take these first things first? It may mean heavier taxation for the very wealthy: how else can resources be more evenly distributed?: but the contemplation of a National Debt of 7,500 million pounds, and the reflection that in twenty years we shall have paid in interest 8,000 million

<sup>1</sup> *The Times*, March 14, 1924.

pounds and yet have the whole Debt still, unless means of redemption are found, may reconcile millionaires to the process.

#### **Capital Punishment**

On March 24th the Home Secretary received a deputation from various societies, which urged the abolition of the death-penalty as a punishment for crime and which received a non-committal answer. Christian doctrine has always recognized the right of Government to exact the death-penalty for serious offences. "The ruler beareth not the sword to no purpose," according to St. Paul. But the actual infliction of it and the reasons for which it is inflicted are matters of expediency. The Church did much to mitigate the harshness of early law: by her "benefit of clergy," as Mr. Bowen-Rowlands points out,<sup>1</sup> she "saved countless criminals from the gallows or the block." But her influence had ceased in England, when, in the seventeenth and eighteenth and early nineteenth centuries, the number of offences subject to this dread penalty grew enormously: in 1800, "capital crimes" numbered over two hundred and included many which were quite trivial. At present only four crimes are "capital" in this country, and many people wish to abolish the penalty altogether. Their motives are not always sound, owing to their wrong notions of the State and of the ethical objects of punishment. The first and chief which is the vindication of the moral law is generally forgotten altogether. The other objects—the deterrent and the medicinal, which have in view society and the culprit himself,—are thought by some not to be attained by capital punishment, or to be more effectively secured by other means. This is a question of fact, and so far, it would appear, no certain verdict can be pronounced.

#### **Temperance Reform.**

The failure of Local Option in Scotland sealed the fate of the Welsh measure which was "talked out" in the Commons on February 15th. No advocate of the Temperance cause has reason to regret this, for the Option proposed did not really respect the liberty of the people and would have been arbitrary and tyrannical in its working. All agree that alcoholic beverages are much abused, whilst some hold that they are an abuse in themselves. It is the endeavour to force that latter opinion on the community that, apart altogether from the organized resistance of the Trade, makes Local Option unacceptable. The Welsh Bill, for instance, provided that a bare majority should suffice for prohibition, thus allowing fifty men to dictate to forty-nine. Yet, we can understand the mind of the earnest zealot. An in-

<sup>1</sup> *Judgment of Death* (1923), by E. Bowen-Rowlands.

timate knowledge and constant recollection of the awful and widespread evils of the drink-habit—the enfeebled will, the debased character, the ruined home, the waste of talents, the wretchedness of dependants, the sin and sensuality and callous self-indulgence, the crime and sickness and inefficiency that spread like a blight over whole strata of society—all this fills the reformer with hatred of those who make their profit from it, and impatience with everything that delays its entire abolition. Yet it is the fear of worse evils arising from an unwarranted interference with human liberty, that makes one strive to retain the use whilst restraining the abuse, and to rely more upon conscience than upon law to correct the evils of drink. Certainly no real reformer can view without concern the aggressive tactics of the Trade to extend its custom without consideration for the public welfare.

**State Purchase the Best Means of Control.** As long as this strong financial interest, acting as it were automatically and instinctively, was behind the manufacture and sale of strong drink, we shall need the curb of repressive laws. It has always seemed to us that State-purchase and disinterested management are the only means of getting rid of the present artificial stimulus given to drinking habits by advertisement and competition. At least one brewer is of the same opinion as may be seen from the following interview, reported in the *Westminster Gazette* (1919), with the Chairman of Michells and Butler, the great Midland brewing firm:—

The pretension that the Trade can put these matters right is sheer nonsense. With the utmost good will in the world they are powerless to do so, so long as the competition element remains, and that means so long as the Trade rests in private hands. Competition compels me to brew and sell a stronger liquor than I would like to produce. Competition compels publicans to wink at practices they acutely dislike.

All these matters could be rapidly reformed if the State purchased the Trade—lock, stock and barrel. Uniformity of management, economy of reduction, ruthless cutting down of licences to the actual needs of the community, the elimination of bad liquor, and immense saving in transport, as well as the general provision of amenities and the rigid insistence on regulations to prevent excessive drinking, these are the benefits which State-purchase would confer on the community. . . .

The eyes of many are turned towards Ireland, that old nation and new Government which can mould its future unhampered



by inveterate traditions. The Drink Question exists there in a more acute form because of the comparative poverty of the country. The ideals of Catholicity and the aids of religion are familiar to the bulk of the population. A great opportunity of reforming the liquor traffic lies before her rulers which every reason human and divine urges them to take.

**A Fallible Church.**

Two sentences towards the end of a recent exposition of the Anglo-Catholic case—*The Catholic Movement in the Church of England*, by the Rev. Wilfrid Knox—throws a useful

light upon Anglo-Catholic mentality. The author says:

It is always conceivable that a Protestant Episcopate might take some action, as, for instance, the establishment of general intercommunion with the Nonconformist bodies, which would forfeit the Catholic character of the English Church. In such case English Catholics would almost inevitably be compelled to seek reconciliation with the Holy See. . . .

Here we have a devout "English Catholic" giving only a provisional allegiance to his Church, showing clearly that in his view she may go wrong and reserving for himself in such circumstances the liberty to quit her. Accordingly, Mr. Knox cannot consider the English Church indefectible, and in this he is in complete accord with the XIX. Article. But he seems to feel that the Holy See is indefectible, incapable of erring in the faith, or else why should he want to join it? Or is it to be thought only somewhat more preserved from error than the English Church? In that case, it is conceivable that the Holy See also "might take some action," etc., and then, to whom would Mr. Knox go? That the Church should err is inconceivable to a real Catholic, for he believes her to be the oracle of God. But the "English Catholic" apparently can base his faith upon a shifting foundation. It would almost seem as if he regarded the Church as something apart from and above her three supposed Branches and that three visible "fallibles" could meet in one invisible "infallible."

THE EDITOR.

## III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

## CATHOLIC DOCTRINE AND PRACTICE.

**Christ, The Knowledge of** [E. R. Hull in *Examiner*, Feb. 23, 1924, p. 73].

**Infallibility, The Working of** [*Tablet*, March 22, 1924, p. 376].

**St. Thomas Aquinas, Various Aspects of his influence** [*Revue des Jeunes*, March 10, 25, 1924].

**Scripture: misapplications of** [J. Coogan, C.S.S.R., in *Irish Ecclesiastical Record*, Jan., p. 24, March, p. 259, 1924].

**Virgin Birth, The** [J. Simon, O.S.M., in *Homiletic Review*, March, 1924, p. 575].

## CATHOLIC DEFENCE.

**Catholic Evidence Guild, Progress of** [Dr. J. P. Arendzen in *Universe*, March 14, 1924, p. 11].

**Catholic Slackness ("The Church Dormant")** [Rev. T. D. O'Donoghue in *Blackfriars*, March, 1924, p. 1433].

**Catholicism not anywhere anti-national** [W. Parsons, S.J., in *America*, March 8, 1924, p. 493].

**Divorce, Lord Buckmaster and Easier** [*Tablet*, March 15, 1924, p. 339].

## POINTS OF CATHOLIC INTEREST.

**Catholic Progress in Holland** [S. Robertson, S.J., in *Month*, April, 1924, p. 307; G. van Gestel in *Studies*, March, 1924, p. 130].

**Catholicism in the Philippines** [M. M. Sauras in *Razón y Fe*, March, 1924, p. 359].

**Christ and Labour** [J. Husslein in *Homiletic Review*, March, 1924, p. 384].

**Divorce in France, Growth of** [Denis Gwynn in *Blackfriars*, March, 1924, p. 1469].

**Elizabethan Settlement anti-Catholic** [Rev. S. Carter in *Church Quarterly Review*, Jan., 1924, p. 233].

**Jews, The, and Modern Capitalism** [H. du Passage in *Etudes*, March 5, 20, 1924, p. 513].

**Leonard Lessius, S.J., Centenary of** [Th. Heyrman, S.J., in *Month*, March, 1924, p. 193].

**Montessori principles of Education materialistic** [T. Corcoran, S.J., in *Irish Monthly*, March, 1924, p. 118].

**Prohibition, The Fanaticism of** [M. O. Shriver in *America*, Feb. 16, 1924, p. 436].

**Teresa, The Humour of St.** [Dr. H. F. Blount in *Catholic World*, Feb., March, 1924, pp. 657, 797].

# REVIEWS

## I—THE SACRIFICE OF THE MASS<sup>1</sup>

THE issue from the press of yet another work on the Mass shows how abiding and keen are the interest in and devotion to this "Mystery of Faith" on the part of the Church. The Bishop of Victoria sets out to answer the question, "What is it that makes the Mass a sacrifice?" His answer is that "the one Sacrifice of the New Law has three stages, its inception in the Last Supper, its consummation on the Cross, its liturgical completion of full operation in the Mass." At the time of the Reformation the chief objection of the Reformers against the Mass was that a sacrifice implied a victim, a real immolation, and, therefore, if the Holy Eucharist is a sacrifice, Christ must be a victim, be really immolated. Two main but divergent solutions were offered by the post-Tridentine theologians. Some find it in a mystic immolation done on the real body and blood of Christ by the sacramental, though not real, separation of this same body and blood in the twofold consecration by which the death by blood-shedding on Calvary is represented, or by which, as Cardinal Billot states, Christ appears in the external habit of death. Others say that at the consecration Christ is placed *in statu decliviori*, in a lower than natural state, *i.e.*, that of food, like to one dead, in which He has not the connatural use of His senses. This moral destruction constitutes Christ the victim of the Mass. Like Père de la Taille in his great work, *Mysterium Fidei*, the learned Bishop rejects both these solutions as being quite inadequate, and in place of them offers what was taught, as he alleges, by the pre-Tridentine theologians. He holds that the very notion of sacrifice requires the offering of a victim slain or destroyed, in which the offering of the thing slain is the formal constituent. There is no need, however, to turn Christ into a victim in the Mass because by His Passion and Death He is made a victim for ever, a "hostia perpetua" as St. Thomas says. Dr. Macdonald's contention is that the fathers and theologians before the Council of Trent taught that the Last Supper, the immolation on the Cross, and the Mass are numerically one and the same sacrifice. To establish this he brings forward a number of authorities. For instance, "But in the case

<sup>1</sup> *The Sacrifice of the Mass in the Light of Scripture and Tradition.* By Rt. Rev. Alexander Macdonald, D.D., Bishop of Victoria, B.C. With introductory letter from the Rt. Rev. Monsignor Lepicier. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pp. xxi. 184. Price, 7s. 6d. net.

of Christ it is different. He was offered once, and it was enough for all time. . . . Do not we, too, offer up (the sacrifice) daily? We do indeed, but making a commemoration of His death, and this is one not many. How is it one not many? Because it was once offered. . . . We offer up always the same; not one sheep to-day and another to-morrow, but always the same. Wherefore the sacrifice is one. . . . As then, He that is offered up in many places is One Body, not many bodies, so the sacrifice is one." (St. Chrysostom. In Ep. ad Hebr. Hom. 17, n. 3. Migne. P.G., tom. 63, col. 131.)

Again, "our sacrifice is not merely a representation but a true immolation, that is, the offering by the hands of the priests of that which has been immolated (*rei immolatae oblatio*). Hence it includes two things, a victim slain and the offering of it; for immolation properly speaking, is the offering up of that which has been slain for the worship of God." (Blessed Albert the Great. 4 S.D., XIII., a. 23.)

In the "Assertio Septem Sacramentorum," which bears the name of Henry VIII., we read: "On the Cross (Christ) consummated the sacrifice which He began in the supper. And therefore the commemoration of the whole thing, to wit, of the consecration in the supper and the oblation on the Cross, is celebrated and represented together in the sacrament of the Mass, and therefore the death is more truly represented than the supper." Our space does not permit to quote more.

He thinks that the real meaning of the words quoted above is not brought out by saying, as is commonly said, that the Supper, Calvary and the Mass are one, because in them we have the same Victim and Priest, Our Lord. For the Supper and Calvary make one sacrifice; the Last Supper being the liturgical oblation of Christ's Passion and death, while the immolation on Calvary is the consummation of the sacrifice and has no ceremonial offering or oblation of the body and blood which is found only in the Supper. This, he says, is the teaching of the Epistle to the Hebrews in which Christ as Priest, after the order of Melchisedech, offers by one oblation His body and blood "to exhaust the sins of many." Apart from the Supper, what is done on Calvary is not done by a priest after the order of Melchisedech, who offered in bread and wine.

He maintains that none of the four ends of sacrifice was fulfilled in the Last Supper. "Not the lauteutic, for the holocaust was not completed. The Victim went forth from the Supper to die, indeed, but went forth alive. Not the expiation of sin, for it had been decreed from all eternity that nothing short of the actual shedding of the Saviour's Blood on the Cross should take away the sins of the world. Not the impetration of fresh favours for these waited on the supreme favour of our Ransom.

Not the giving of thanks, for our Ransom was not yet wrought. From which it follows necessarily that the offering in the Last Supper was not a finished Sacrifice."

The Mass then is simply the continuation down the centuries of one and the same sacrifice and is numerically one with Calvary not only because Priest and Victim are the same, but because the sacrificial act is the same, though done under different circumstances. Hence the Last Supper is not the first Mass. To the objection that the sacrifices are distinct, because on Calvary the offering is in a blood-stained manner, in the Mass in an unbloody manner, he answers in the words of the Catechism of the Council of Trent:

"We, therefore, confess that the sacrifice of the Mass is one and the same sacrifice with that of the Cross; the Victim is one and the same, viz., Christ Jesus, who offered Himself, once only, a Bloody Sacrifice on the Altar of the Cross. The bloody and unbloody Victim is still one and the same, and the oblation of the Cross is daily renewed in the Eucharistic sacrifice, in obedience to the command of Our Lord: 'Do this for a commemoration of Me.'"

Therefore, the formal and numerical identity of the Mass with the Sacrifice inaugurated in the Supper, finished on Calvary, "should offer no difficulty to reason enlightened by faith. . . . He is at once Priest and Victim of the Sacrifice; the Priest is numerically the same; the Victim is numerically the same; the Passion of the Victim, once consummated on Calvary, is numerically the same. These are the essential constituents of Sacrifice. And so the Sacrifice is numerically the same." Perhaps we cannot better sum up what the Mass is than in the words of Blessed Peter Canisius, S.J., who to our surprise is not quoted by Dr. Macdonald: "The Sacrifice of the Mass, if we weigh the whole matter justly, is the holy and living representation, and at the same time the unbloody and efficacious oblation of the Lord's Passion and of that blood-stained sacrifice which was offered for us on the Cross" (*Catechism*, q. 7). This is in accord with what St. Cyprian wrote: "The Passion of the Lord is the Sacrifice that we offer." Ep. lxiii., n. 17.

The Bishop of Victoria has made a very valuable contribution to the theology of the Eucharistic Sacrifice and, being in the vernacular, it will expound to a wider circle the contents of the "Mysterium Fidei" in an easier and shorter manner. At the same time it will be a most useful introduction for students to Father de la Taille, S.J.'s monumental work. There is, perhaps necessarily, a good deal of repetition in the book, and we do not like the placing *pari passu* of citations from non-Catholic writers "as a witness to the unity of Catholic belief concerning the Sacrifice of the Mass," nor do we find in them that

"Catholicity" and "profundity" which Dr. Macdonald attributes to them. We most heartily commend this excellent treatise to all our readers.

J. B. J.

## 2—GREEK DRAMA<sup>1</sup>

MR. JOHNSON WALKER is favourably known for the scholarly acumen and vast erudition—not divorced from the precious gift of constructive imagination—that characterize his already numerous contributions to the study of Greek Drama.

The present volume will be welcomed as a worthy complement to previous works on "Sophoclean" and "Euripidean Fragments." Here as in *Euripidean Fragments*, the author makes Nauck's *Tragici Minores* (Greek Minor Tragedians) the basis of his learned research and structural exegesis.

The work consists of seven chapters, modestly styled papers, the two first of which deal with "Nauck's Titles"; while the three following treat of early indices or lists of Tragic Dramatists: the Photian list from Stobaeus, the Medicean Catalogue and the two *Marmora* (*Albanum* and *Piræicum*). From these dry bones of Antiquity the author extracts material that will enable us to form some idea, however faint, of many lost treasures.

The last two papers, entitled "Dithyrambic Developments" and "Sock and Buskin," shed a flood of light on the origin and development of the Drama. Students will readily forgive his trespassing but pleasant digression into the field of comedy; for here too he lights up many an obscure by-way in that peculiarly Attic domain, whether Old, Middle or New. Incidentally the author is ever throwing out side-lights to right and left of his main track and the alert student will glean much valuable information on a variety of obscure topics. Thus, for instance, he will learn how it came about that the term choregus (chorus-leader) came ultimately to be the regular word in use for "pay-master" and head of the *supply* department.

But it is the first two papers that will especially appeal to scholars, and indeed to all lovers of Greek Literature. It is in these efforts at emendation of corrupt texts, that the author's scholarship is seen at its best, and his truly wonderful dexterity in Greek versification. And although the present reviewer would not agree with the vast majority of these suggested emendations, still he cannot but admire the extensive reading they display and the well-stored memory, and that razor-like keenness of

<sup>1</sup> *Addenda Scenica*. By Richard Johnson Walker, M.A. (Oxon). Paris: Ernest Leroux. Pp. xii. 611. Price not stated.



penetration that might unawares correct Euripides himself. But on these points editorial limitations forbid illustration.

### 3—MATTER FOR REFLECTION<sup>1</sup>

TO those who know Father Hughes as the historian of the Society of Jesus in North America, these Talks on Truth will come, possibly as a surprise, certainly as a further revelation of character. They are the thoughts of a student, of a lover of old books, of Plato and Seneca, of the mediæval scholastics and mystics; above all, a lover of the Bible, which the author will quote, often delightfully, on almost any subject you please. And they are the wise thoughts of a very ripe, experienced mind. Somewhat old-fashioned, one might be tempted to conclude. If so, we are far from attaching any derogatory meaning to this much-abused term. "Do you know where to find delightfully new ideas? Read old books . . .," says Father Hughes: and we believe him. Certainly, if the ideas are mainly "old-fashioned," their expression is at times surprisingly modern. American colloquialisms will here and there jerk the English reader's attention none too pleasantly: that is the Englishman's penalty for not having learnt American.

Of the three sections into which the book is unequally divided, the first, on Prayer, is the shortest and perhaps the best. Here there is much to edify and much to instruct. Amongst other points, Father Hughes is emphatic in insisting on the social character of prayer, not only as regards our fellow-men—he has a whole chapter on "the Kingdom and Public Worship"—but social also inasmuch as prayer is an exercise of sociability towards God and a practical expression of the communion of saints, with its "mutual exchange of grateful offices." The second section, "Truth," continues the subject of prayer, but on another plane. The two first chapters in particular, on Mental Prayer and on Contemplation, are excellent of their kind: they clear the ground of many intellectual encumbrances, and do really offer sane encouragement to those who would follow the more excellent way. Later, the subject drifts into various channels: the relativity of Truth, its relation to beauty, to sentiment, to faith, to doubt . . .; the subject-matter (as distinguished from the author's treatment of it) is not more definite than is the title of the volume or its division into sections. A chapter on "Our Lord and Imagination" is of considerable interest: it occurs in the final section, which Father Hughes has called "Religion" but which by any other name would smell as sweet.

<sup>1</sup> *Talks on Truth, for Teachers and Thinkers.* By Rev. T. Hughes, S.J. London: Longmans. Pp. 407. Price, 10s. 6d. net.

The dialogue form, into which most of the book is cast, will probably deter some from reading it. Dialogue, however, one may say, is really objectionable only when partaken in large quantities. This book is better consumed in small mouthfuls and at irregular intervals: it is one that requires considerable chewing and digesting—to use the metaphor of Bacon. But it is well worth the process of rumination.

#### 4—RELIGIOUS UNDER SIMPLE VOWS<sup>1</sup>

THE *Guide Canonique* of Mgr. Battandier was recognized on all hands as a work of the very first quality among those which dealt with the Church's law touching religious congregations with simple vows. It was a commentary on the *Normæ*, i.e., directions published at the beginning of this century which had carefully to be followed by those who wished to draw up constitutions for new religious institutes. Incidentally the commentary interpreted a great deal of the law which was obligatory on religious in general. The author was a distinguished canonist who had many years of experience as a Roman consultor in these matters. He was thus able to give a weighty and well-informed opinion. When commenting on the *Normæ* he was able to illustrate and support what he had to say by quoting the remarks made by the Congregation of Bishops and Regulars on many constitutions submitted for its approval before the *Normæ* were drawn up. No writer on the law touching religious showed so much "inside" knowledge. And yet we find it hard to recommend unreservedly the present edition which incorporates the changes made by the Code of Canon Law. Age and infirmity probably forced the author to take the easiest way in this new edition. The result is not happy. The old text remains in its entirety. Where the law has been changed that is stated but as a rule only after a discussion, sometimes long, of the law previously in force. The result must be to confuse the ordinary reader. Discussions no longer to the point ought to have been cut out or, at least, when the law has been changed, the new law ought to have been set out at once and explained while the statement of the law previously binding should have been put shortly and concisely. As examples of this confusing way of writing, the treatment of the terms "religious" and "religious profession" (pp. 42—3), and that of impediments to entering

<sup>1</sup> *Guide Canonique, pour les Constitutions à Vœux simples, suivant les récentes dispositions (Normæ) de la Congrégation des Evêques et Réguliers et le Nouveau Droit Canon.* Par Mgr. Albert Battandier, Consulteur de la S. Congrégation des Religieux, etc. Sixième Edition posthume, publiée par les Moines de Sainte Marie Madeleine de Marseille, 1923. Paris Librairie, Victor Lecoffre. J. Gabalda, éditeur. Pp. xl. 480. Price, 15 fr. n.

religion (pp. 74—5), may be pointed to. But they are not alone.

It is nowhere stated in the text, as far as we can judge, that the second part of the *Normæ* has been suppressed. This is only to be gathered from the reprint of the instruction of the Congregation of Religious to be found at the end of the book.

On page xix., "plerique," in the definition given by Canon 488 of "*religio clericalis*" is translated "*la plupart*." According to a note on page xxi. constitutions, even those which are in opposition to the Code, remain in force until their change has been sanctioned by the Holy See, whereas Canon 489 says that such are abrogated. For the meaning of the words "*qui sectæ acatholicæ adhæserint*" (p. 74), we have now an authentic explanation, not given here. No help is given as to estimating the minimum value of a "*res pretiosa*," although a clear standard was suggested and seemingly adopted in the Roman courts. It is no longer necessary for religious to have leave of the Holy See to change their investments of money (p. 578). That matter is dealt with by Canon 533.

## 5—THE EASTERN ROMAN EMPIRE<sup>1</sup>

THERE is probably no volume included in the programme of the Cambridge Medieval History which so definitely fills a gap and supplies a felt want as this imposing collection of monographs dealing with the many different phases of Byzantine rule. Filling rather more than a thousand pages its price is necessarily high, but still we believe that it is worth the money. So much of the information here rendered available lies off the beaten track, scattered, in many cases, in periodicals difficult of access, so many of the varied sections are dealt with by scholars who are the recognized experts in that particular field of research, so copious are the bibliographies provided, according to the excellent plan followed by the Cambridge editors in this and the other cognate series, for the use of serious students, that it would certainly be impossible to name any other work of similar scope which would be so valuable to the Byzantinist as that now before us. Be it said in passing in reference to the bibliographies just mentioned—together with the index they occupy more than one fifth of the space of the whole volume—that the mere name of a book is not always very useful. In the case of both sources and modern works we believe that readers would welcome rather more comment than we actually find as

<sup>1</sup> *The Cambridge Medieval History*, planned by Prof. J. B. Bury. Vol. IV. *The Eastern Roman Empire (717—1453)*. Cambridge University Press. Pp. xxxvi.—994. Price, with maps, 50s. 1923.

to the particular value of each work indicated; but that, of course, must be a matter of opinion.

Taken as a whole the book is almost awe-inspiring, and one cannot help wondering how many men in Europe are really capable of reviewing it, that is to say of pronouncing a critical judgment upon more than one or two of its various sections. The editors have deliberately, and no doubt wisely, made in this case an exception to the chronological plan adhered to in the *Cambridge Modern History*. This history of the Eastern Roman Empire begins with the Iconoclast Emperors of the Isaurian dynasty (c. 717) and is carried down to the capture of Constantinople by Mahomet II. in 1453. It has therefore a very pronounced unity of conception, but at the same time Byzantine rule from geographical and other causes was so many sided that the Saracens, the Bulgars, the Armenians, the Slavs, the Abassid dynasty, the Seljûgs (we adopt the spelling of the volume before us), the Venetian republic, the Latin empire established by the Fourth Crusade, the affairs of Greece, Cyprus and Rhodes, the Balkan States, the Mongols, and finally, of course, the Ottoman Turks, have all to receive adequate consideration. Besides this, of course, there are complicated ecclesiastical questions beginning with the Iconoclast heresy and ending with the attempts to heal the great schism between East and West which reached their climax at the Council of Florence. It is an enthralling programme, and despite the inevitable disadvantage resulting from a diversity of authors, many of them foreigners, it may be said that the book on the whole reads smoothly and that the high level of interest is sustained. The heaviest share of the burden is borne, as was appropriate, by Professor Charles Diehl, but it is pleasant to find distinguished Catholic scholars, like Professor Louis Bréhier and Abbé Albert Vogt of Fribourg University, taking a conspicuous part in the enterprise along with various Oxford and Cambridge dons, and such specialists as Professors Vasil'ev, Jagić and Kadlec. Our limited space precludes us from further comment, but we may conclude with a significant fact emphasized by Professor Diehl. In spite, he tells us, of a relative measure of stability enjoyed by the Comneni and the Emperors of the Macedonian family, "it is none the less true that between 395 and 1453 out of 107 Byzantine Emperors only thirty-four died in their beds; while eight perished in the course of war, or accidentally, all the others abdicated or met with violent deaths, as the result of sixty-five revolutions in the camp or the palace." Would it be possible to furnish a more striking commentary upon the lawless character of the influences with which Byzantine rule had to contend?

## SHORT NOTICES.

### THEOLOGICAL.

**B**ISHOP John Vaughan's latest book, *Venial Sin*, is at once a theological treatise and a book of devotion, for the Rt. Rev. Author is not content with elaborating the judgment of faith on the nature of minor offences against God, but constantly urges the reader to live by the light of his faith, and shun sin with all his might. These fervent pages will act as a tonic to those exposed to the atmosphere of the world which drinks iniquity like water and reckes little of any sin, great or small. (B.O. and W.: 3s. 6d.)

Books written on the Blessed Virgin are legion, but comparatively few fulfil the promise contained in their title. The book of Canon Emilio Campana, Professor of Theology at the Seminary of Lugano, —*Maria del Dogma Cattolico* (Marietti: 24 l.)—which has reached a second edition, stands out prominently in all this vast literature, and attains its purpose. The author has gathered together all the treasures of the Church's teaching on Our Lady, which lie scattered and partly hidden in the documents and liturgy of the Church, and in the writings of the Fathers and Theologians, and has presented them in a bright and clear style. They are arranged under three headings: (1) Mary's Mission; (2) Mary's Privileges of Body and Soul; (3) Mary in the Gospels. On account of its solid arguments and good historical setting, the book will be a sure guide to the student of Theology, giving a complete Mariology. The preacher will find in it a rich source from which to draw for sermons on the privileges and feasts of Our Lady.

### BIBLICAL.

The title of a recent book on the Synoptics—*Road-mending on the Sacred Way* (Longmans: 6s. net)—by the Rev. J. M. C. Crum, seems to suggest that "the Sacred Way" is in need of such mending, either to avert impending damage or to repair damage already done. Blest with a more robust belief in the soundness of the road, we cannot approve a title which is itself an insinuation. Still, to the work itself we can give a certain qualified approval. The author talks of the Synoptic Gospels in a familiar manner calculated to win more confidence in them from the doubter. He emphasizes, for example, the vivid and original character St. Mark's witness (chaps. iv.—viii.), and says several good things about miracles. He does not roundly assert these; and even what seems a very definite statement of Christ's Divinity at the outset (pp. 1—2) is somewhat mitigated by a more dubious sentence on p. 170 ("Christ is God, so far as man can see God: can, with any meaning, use the Name of God"). We only wish that the author were as ready to profess belief in the Incarnation as he is in *Q*, that idol of the critics, which in this book, at all events, is made to rest upon a palpable error. It is quite untrue to say that "in Papias you find, about 130 A.D., a belief in St. Matthew's collection of Aramaic Sayings" (p. 107). Eusebius, to give no other argument, knew the work of Papias in question, and would have gone wild with excitement over such a collection. For "Sayings" we should translate rather "Oracles," *Logia*, a common word for the Scriptures, as being "the oracles of God" (Rom. iii. 2). St.

Matthew's Gospel is of course recognized as Scripture. However, we are inclined to suspect that the author is trying throughout to conciliate a reluctant reader, rather than to state his own maximum of belief, and that he would not be sorry to take such a reader a good deal farther along "the Sacred Way."

When we try to discover the spiritual affinities of *Le Cantique des Cantiques de Solomon*, by the R.P. Athanase Taoussi, O.C.D. (Paillart: 10.00 fr.), it is the work of Origen that comes to our mind. Once more, extremes meet; the extremes of textual criticism and of what we may call mystical application, without much regard for that golden mean in exegesis which puts before all else the exposition of the literal meaning. The author gives the Latin Vulgate text, with a French translation thereof, but offers us also a good translation from the Hebrew, to which he appends a few brief but useful notes on the Hebrew text and its meaning, and occasionally on natural history and a few similar points. But his introduction is really a *fervorino* upon Our Blessed Lady as the "Beloved," and much of the book is taken up with a "paraphrastic commentary," in which this theme is worked out at great length in the style of Hebrew parallelism, with references to the Blessed Trinity and the Sacred Heart and the Church; in a word, it is the language of Catholic piety to-day, with the Canticle of Canticles as no more than a basis. The Canticle of Canticles is a work altogether unique, and we can imagine many religious, especially perhaps belonging to purely contemplative orders, finding profit in this treatment of it; the exegete will be grateful for the new translation, but will miss a serious discussion of the method of exegesis to be applied.

#### PHILOSOPHICAL

Father Frederick Klimke, S.J., has published, through the Gregorian University, two large volumes, entitled *Institutiones Historiæ Philosophiæ* (pp. 750: Price: 42.00 fr.). They make an excellent book. The best part is the author's treatment of Kantian and Post-Kantian philosophies. Here the exposition is conspicuously fair and lucid; and the result of a perusal is to impress the mind with the real antagonism that exists between these theories and scholasticism; as opposed to the very different impression often conveyed by the description of Scholasticism by non-Scholastic writers, or of Kantian and Post-Kantian philosophy by some Scholastics. A philosophy may be made to appear as a string of chimeras if set out in impersonal propositions; but when, as in this book, the author strives to pick out the fact accepted as the basis of interpretation of the universe, we gain a greater insight into the real meaning of the doctrine and its points of vital opposition or of congruence with our own. Mediæval Scholasticism has nearly a hundred pages devoted to it, with a very fair summing up of its value in modern times. There is also a very complete account of the revival of Catholic philosophy. The Pre-Socratic philosophy is given in the usual way. It is rather jejune, but no doubt little more can be expected, as there is little left of that period that is positive on which to work. And there is no room in a general History of Philosophy for conjecture, interpolation and imaginative construction. Still, it would be worth while to delve a little deeper into the Eleatic and the Heraclitean philosophies, which manifest the eternal antithesis, so strongly to the fore to-day.



The printing of the book is excellent; there is a very fair bibliography (English works are, however, not given their due share). It is a real addition to Catholic philosophical literature, and the exchange makes the price reasonable.

#### APOLOGETIC.

A trained observer, deeply versed in Catholic theology, Fr. E. Hull is exceptionally competent to give a rational account of the pagan religion which he sees prevalent around him in Bombay, and this he has done in his latest booklet, **The Great Antithesis: Hinduism v. Christianity** (Herder: 12 annas). In the course of his exposition he describes the essence of Christianity as well as that of the religion which opposes it, and hence Christians as well as Hindus will find it profitable reading. The book should be invaluable to missionaries, though the author is avowedly pessimistic in his estimate of the chances of converting India. The difficulty arises from the *entire* opposition of the two ideals of religion, and would be naturally insuperable, if we had to rely on nature alone. But the truths of Christianity do not derive their force merely from their own intrinsic credibility, but also from the grace of God, which seconds the efforts of the preacher.

In *La Verité sur l'Inquisition* (Téqui: 1.50 fr.) Mons. Henri Hello, without, of course, defending all its applications in practice, sets out to justify the principle of an institution intended to safeguard the faith and thus to preserve what in undivided Christendom was the bond of social order.

Towards the end of his new book—**Sanctions: a Frivolity** (Methuen: 7s. 6d. net)—Father Ronald Knox says of a similarly conceived volume that philosophers would call it "flippant stuff" and novel-readers turn it down because it wasn't a novel. But we do not think this will be the fate of his recent venture. Rather will philosophers say—"there's deep and sound thinking here," and novel-readers—"how effectively the jam conveys the pill!" Confessedly constructed in imitation of *The New Republic*, it is written with all the airy grace and delightful satire of that masterpiece. Perhaps for those who could see in the various "characters" living personalities, it would have an additional interest, but we doubt if the author meant to, or even could, copy his model so closely as that; not from want of skill but from overplus of material. There are not, we imagine, in this Georgian age such outstanding personalities as the mid-Victorian world knew. Tyndall and Huxley in science, Pater and Arnold in literature, Ruskin in æsthetics, Carlyle in philosophy, Jowett in religious liberalism, Kingdon Clifford in free-thought—these men were eminent in their day, but their modern counterparts are so much more numerous that they are not individually conspicuous. So Father Knox in discussing the fact that law requires sanction in a fallen world has been content to make his speakers represent types rather than persons. But the book loses nothing of its force and usefulness in consequence. The dialogue is a kind of literary device which only consummate art can save from being wooden and conventional. It is part of Father Knox's triumph that he has woven his whole discussion, which, as we have implied, goes to the roots of things in the fundamental question of religion, into such charming surroundings of scenery and social life that it proceeds quite naturally and agreeably. The characters remain

true to type and the satire is kindly, the modernist deservedly coming in for the worst of it.

#### LITURGICAL.

We have nothing but praise for the material get up of **The Ordinary of Holy Mass** (G. Coldwell, 18 Red Lion Passage, W.C.1: 6d.), which is taken from a forthcoming *Daily Missal*, compiled and arranged by Dom G. Lefebvre, O.S.B. The print, though small, is clear and pleasingly-varied, and the shape is convenient. It is notoriously difficult to translate well the prayers of the liturgy, and the translation in this case would benefit by revision. It is misleading, for instance, to translate "Communicantes" in the Canon simply as "Communicating," which has a special sense. But the feature of the booklet, and we presume of the *Daily Missal*, is the abundance of liturgical explanations and devotional comments which illustrate the text, and make the book especially valuable for those unversed in the liturgy. Here again a careful revision by an English scholar and liturgist would improve the book. It is not correct to say (p.2) that in hearing Mass it is *necessary* to reconstitute the historical framework of the event in the life of Christ which we commemorate. *Il faut* is much less emphatic.

It is with pleasure we see Messrs. Burns, Oates & Washbourne have added another volume to their admirable series, "The Liturgy for Lay-folk" books. **The Vespéral** (cloth, 7s. 6d. net) contains the Offices of Vespers and Compline for every day in the year with a parallel English translation. Where this already existed that traditional in this country is given; where it is not, it is most readable and accurately rendered. So far the matter already appears in the former volume, *The Day Hours of the Church*, but in this volume all the supplements are given, for Religious Orders and for all English-speaking countries. And, to make it more universally useful, prayers for Benediction, various hymns, litanies and other devotions are included. The print is particularly good and in one colour only. The indexes are not so complete as those in the *Day Hours* (for instance, those of the first lines of hymns and psalms in *English* are not given), and certainly an index to the many supplements would be an advantage. We hope these will be included in the next volume of the series (*Matins*), which we see is announced to appear shortly. The present book is compact and of pocket size—a great advantage which we hope will be maintained throughout the series. An undertaking such as the publication of these liturgical books in English is courageous, to say the least of it, and worthy of the highest praise, and we hope will be fully justified by the result. It should do much to restore the practice of the daily recitation of the Divine Office by the laity, which was commoner in former days than it is now.

#### DEVOTIONAL.

Father Frederick A. Reuter, who has published many volumes of sermons, has never issued one more useful than his **Parable Sermonettes for Children's Mass** (Herder: 8s.), arranged for the Sundays of the year. They are simple little talks filled with anecdotes ancient and modern, and good sound morality.

The same devout writer has brought together, in **Flowers of the Sanctuary** (Herder: 5s. net), a collection of stories about the Saints illustrating their devotion to the Holy Eucharist, with suitable reflections.

Material for sermons on the Faithful Departed is provided in abundance in *The Poor Souls in Purgatory* (Herder: 6s.), translated from the German of Bishop von Keppler by the Rev. S. Landolt and edited by Mr. Arthur Preuss. Nothing gives the members of the Church militant a greater assurance that they will one day be members of the Church triumphant than a true and constant devotion to the Church suffering, and this volume puts into the hands of the clergy a valuable means of stimulating such devotion.

A treatise intended to further the perfection of such holy religious as the Poor Clares might be thought too exalted to be of use to ordinary Christians, but St. Bonaventure's *De Perfectione Vitæ ad Sorores*, which the late Father Costello, O.F.M., translated and which is now edited with an introduction by Father Wilfrid, O.F.M., under the title *Holiness of Life* (Herder: 3s. 6d.) is so thoroughly evangelical, so lucid and fervent, that it cannot fail to inspire all readers.

A wide series of stories and descriptions have been brought together by the Rev. C. McNeiry, C.S.S.R., in *Fridays with Jesus Crucified* (B.O. and W.: 1s. 6d.), the object of which is to provide spiritual reading for the successive Fridays connected in some way with details of Our Lord's Sufferings.

Four little volumes, devoted to certain conspicuous virtues of Our Lord and composed by the Rev. H. C. Schuyler, have had a considerable sale in the States, and may be obtained from Mr. B. Herder at the uniform price of 3s. 6d. net. They are called *The Courage of Christ*, *The Charity of Christ*, *The Obedience of Christ*, and *A Divine Friend*. They are carefully written treatises, well calculated to instruct and inspire. The same may be said of an exegetical commentary on the *Adoro Te Devote* by the same author, called *The Sacrament of Friendship* (Herder: 5s. net).

How closely the love and imitation of Our Lady enter into the life of the true Christian is a matter of common experience, but to make it still more common the Blessed De Montfort was inspired to write his treatise on devotion to Mary and to found his congregation of Missionaries. M. l'Abbé J.-M. Tixier is a worthy descendant of that great priest, as his book of conferences, entitled *L'Oraison et la Messe avec Marie, Reine des Cœurs* (Téqui: 7.50 fr.), suggests many ways in which that devotion may be made more fruitful.

The spiritual diaries of a holy Visitation Nun of our time—Mère Louise Marguerite Claret de la Touche—provide the substance of a volume called *Les Voies de Dieu* (Marietti: 5.50 fr.). Mère Louise died in 1915, at the age of 47, but not before she had laid the foundations of a new Institute under the name of Bethany of the Sacred Heart, designed to aid the priesthood of the Church by prayer and sacrifice. This volume concerns the process of sanctification experienced by the holy nun; two further volumes will contain her message to the Catholic priesthood.

#### NON-CATHOLIC WORKS.

The well-known Congregationalist "Free Catholic," Dr. W. E. Orchard, has issued the first volume—*Foundations of Faith: I. Theological* (Allen & Unwin: 5s. net)—of a projected series of four on that vital topic; we do not find that he gives any hint as to what we are to expect of the other three. The present volume is "theological" in rather

a loose sense, being to a large extent concerned with what we should rather consider the presuppositions of theology: the existence and nature of God, creation, evolution, human freedom, the problem of evil, miracles, the instinct for religion, comparative religion. A few questions are more definitely theological, such as the Fall and Grace. The lack of system and of clearness to be suspected from the table of contents is visible in the book itself; the print is rather small, the paragraphs rather large, the argument rather discursive, with little help for discerning its essential course. We would suggest a summary of the argument of each chapter for the succeeding volumes, and care that the argument itself be evolved more logically. Such remarks as that on p. 7, for example, "Immortality without God would only be another name for hell," may sound poignant or beautiful, but are utterly out of place unless many presuppositions have been already proved. Nor do we see why a book such as this should have a chapter on "Prayer and its difficulties"—incidentally commending the rosary! (p. 143). A much more fundamental objection is that almost at the outset the writer declines to go further than to say, "The existence of God may be the strongest probability in life; from the nature of the case, we cannot expect it to be anything more" (p. 2). May we respectfully recommend to him Father Joyce's *Principles of Natural Theology*? Still, even while we must make considerable reservations, yet upon the whole we consider this work worthy of welcome. Dr. Orchard, as far as his position allows, stands for what is constructive, and his influence must make for the increase rather than the decrease of positive belief in those who look to him for guidance.

Dr. McNeile is Regius Professor of Divinity in the University of Dublin, and also Fellow of Sidney Sussex College, Cambridge. It is a consolation to find a modern scholar in such a position so earnest about the practice of prayer, to encourage which he has published several books, and also about Our Lord, as his latest work—*Concerning Christ* (Heffer: 3s. 6d. net)—amply testifies. Nevertheless the perusal of it gives us more pain than pleasure; one thing we look for, and it is not there. We cannot even allow that all the Professor's glowing testimony to Christ is justified unless He be God. He appears to see this himself, feeling "the mystery of His Being" (p. 49), and passing on to speak of "things which in the case of any other man would be condemned as megalomania" (p. 51), and so forth. We can only leave him praying, and trust the Holy Ghost to do the rest; we are inclined to recommend to him Dr. Sparrow Simpson's *Modernism and the Person of Christ*, whence he will perhaps learn, more willingly than he would from a Catholic book, that the question of Christ's Divinity cannot be treated as of secondary importance—He is everything, or nothing. To a Catholic theologian the writer's treatment of the Incarnation on pp. 32—35, with entire ignoring of the two Natures, must seem little short of puerile; the mystery is a bigger thing than that, as one might easily gather from the New Testament itself. A more exalted notion of the Godhead itself should prepare one for "what it hath not entered into the heart of man to conceive."

A Catholic may read *inoffenso pede* the essays in practical religion to which the Rev. Jesse Brett has given as title *The Life Purposeful* (Longmans: 5s. net), for the entire Catholic doctrine of grace and the

sacraments, and the whole gamut of Catholic devotion, are assumed throughout.

The publication of **Personal Religion and the Life of Devotion** (Longmans: 2s. 6d. net), by Dean Inge, shows another side of that versatile personality to that generally displayed towards Catholics. In his rather cold intellectual way, with abundance of illustration drawn from very varied sources, the Dean discusses the fundamental Christian virtues, and, although his outlook is always rationalistic, says much that the Catholic can agree with.

The basic denial of an actually-existing undivided Church of Christ underlies the "plea for a more inclusive Christianity" which the Rev. S. C. Carpenter calls **A Large Room** (Longmans: 6s. net). He is sympathetic towards "Rome," but he does not understand her position, her sublime unshakable belief in herself as the one true Church due to the abiding presence of the Holy Spirit. His speculations, therefore, as far as Catholics are concerned are all in the air. There cannot be a more inclusive Church than that which Christ commissioned to teach all nations till the end of time.

The author of what has been called the Anglican *Summa*, the Rev. F. J. Hall of New York, has, with the aid of the Rev. F. H. Hallock, put the crown to his work by publishing a **Moral Theology** (Longmans: 10s. 6d. net). As Catholics, amply provided with guidance in this matter, we have no further interest in this achievement than to note in it one more attempt to escape from the individualism of Protestant theory. The authors have gone very largely to Catholic sources for their explanation of the moral law, but have not always assimilated what they have read therein: the discussion on lying, for instance, is vague and inconclusive.

#### BIOGRAPHY.

With a sympathetic hand M. M. de Laval has traced the career of one whom he terms "Une âme de lumière," viz., a nobleman of Savoy, **Le Baron Francois d'Yvoire** (Téqui: 7.00 fr.), who lived from 1834 to 1918, was a friend of Dupanloup and a deputy under the Empire, a notable literary fighter for the faith and a thoroughly consistent Christian. M. H. Bordeaux contributes a long preface enlarging on the talents and industry of his friend.

#### HISTORICAL.

In a series of graphic and interesting conferences Père Hebert, O.P., in **Sous le Jong des Césars** (Téqui: 7.00 fr.), has depicted the life of the early Christians and the gradual development of Church organization and Catholic teaching during the times of persecution. The period is one which needs to be carefully studied if only that the complete consistency of the Catholic faith may be seen and appreciated.

#### VERSE.

What is lacking in workmanship in **Songs to Jesus** (Sands: 1s. net), by F.L. is made up for in fervour of devotion, and in a few instances, both qualities are combined.

We certainly endorse the encouragement which Professor Phillimore gives in a preface to **Carols of the Wayfarer** (B.O. and W.: 2s. 6d. net), by Miss M. W. Simpson, to develop the devotional and poetic vein

which she has opened in this little volume. The verse shows a maturity of thought and expression which betokens uncommon talent.

**The Quest Divine** (Elliot Stock: 1s. 6d.), by "Algol," is a sort of reverential parody of *The Hound of Heaven*, expanding in not unworthy language the ideas of that great poem.

Père Delaporte, S.J., who has written tragedies in the heroic vein, condescends in **Les Trente Sous de Vincent de Paul** (Téqui: 1.50 fr.) to write a rhymed dramatic idyll for children, which is both pretty and edifying.

#### MISCELLANEOUS.

A little book, which we owe to the courtesy of its author, M. Charles Loiseau, has for its subject **Politique romaine et Sentiment français** (Grasset: Paris: 6.75 fr.), and discusses that subject from the point of view of a narrow and secularist nationalism. The efforts for peace of Pope Benedict XV. and the endeavours of his successor to point the way to a true reconciliation of Europe are ascribed to "politics," i.e., to a regard for the material interests of the Vatican. The author seems incapable of conceiving a higher plane of action than that of mere secular diplomacy, and even on that level his argument is vitiated by various ill-founded assumptions—for instance, that Germany alone was the guilty cause of the war, that the imposed Peace of Versailles was altogether just, that German efforts to repair war-damages were not rejected at the instance of French contractors, that these same contractors were not responsible for enormous malversation of funds in reclaiming the devastated provinces, etc., etc. It is not thus that the French cause will be recommended to the world. We prefer the lofty and independent vision of the Vicar of Christ who has no interests to serve save those of his master.

Like most French books the little pamphlet, called **Comment Israël reviendra-t-il au Messie?** (Téqui: 3.00 fr.), by the Abbé Charles Marcault, is well drawn up and lucid in style. It is an excellent arsenal from which to draw arguments for attempting to convert the Jews. Unfortunately it also provides an excuse for the unsympathetic to regard it as an "anti-Semite" publication. Almost a quarter of the 85 pages are devoted to showing what a danger Jews—some of them—are to the Church and to Society. This portion of the work should be most closely scrutinized by some impartial and competent critic, and any charge which cannot be thoroughly substantiated should be ruthlessly rejected. We need the fullest possible knowledge about the Jews, past and present, but it should all be absolutely on scientific lines. However, the author's motive is not unkindly: by stating in strong terms the nature of the peril, he only wishes to spur us on in our efforts to win them to Christ.

An advertisement tells us, in regard to **The Action of Alcohol on Man** (Longmans: 12s. 6d. net) that, "in this book Professor Starling . . . attempts to give an impartial account of the effects of alcohol" upon the human constitution. The word we have italicized suggests a weakness observable in the work. The Professor, admirably equipped for his investigation, has not succeeded in his attempt at impartiality in the record, because he has not always kept within the physiological bounds of his enquiry, but has gone on to discuss social and economic



issues. It has been publicly stated and not, to our knowledge, denied that the book was originally commissioned by a brewer's association. There is no reason why it should not have been nor why it should not, in that case, be thoroughly scientific, but the fact at once weakens the likelihood of its being impartial. However, the net result of the whole discussion seems to be that the moderate use of alcoholic beverages in no ways injures health, whilst the habit of using them is shown historically to be almost universal in space and time. A real temperance advocate would readily assent to the first assertion on the ground that the human system has the power of eliminating poison in small doses. But he would not feel that his cause was weakened by the admission, for physical health is only one of the many things affected by strong drink, and the immoderate use is so widespread as enormously to counterveil the beneficial results which the few enjoy. Other experts contribute chapters in support of Professor Starling's views from their several standpoints.

#### MINOR PUBLICATIONS.

There is a good deal of fresh and original thinking in **The People's Charter or Can we abolish Capitalism** (Sands: 1s. net), by Thomas Crawford, but it is so desultory that it does not leave any very clear impression. The writer recognizes the danger of the Servile State resulting from the concentration of capital and advocates as much decentralization as possible, both political and economic.

It was to women that Divine Providence entrusted the task of promoting devotion to the Eucharistic Presence and to the Sacred Heart, and to a woman also, Mère Louise Marguerite Claret de la Touche, is due that union of Priest-Adorers, called **L'Alliance Sacerdotale Universelle des Amis du Sacré-Cœur**, of which a booklet with the above title, published at 2.50 fr., by P. Marietti of Turin, gives a full and edifying account.

There can be no doubt that the policy of Local Option is being worked by some Temperance reformers as a means of introducing Prohibition. It is not a fair or democratic policy unless the majority choosing is comparatively very large. This is made plain in a pamphlet called **An Exposure of Local Veto alias Local Option** (London Central Board: 1s.).

Mr. A. B. Rytoun has written a pamphlet in the style of Defoe, called **A Modest Proposal to the Public of Utopia** (C. North: 6d.), with the object of suggesting a means of alleviating the distress caused by the debts of the war. His suggestion is that shareholders in the National Debt should cancel their shares for the relief of the Government and that other industrial shares should be used to purchase Government Stock, subsequently to be cancelled. In this way the National Debt could be much decreased without any disturbance of trade.

Mgr. H. L. Janssens, O.S.B., has no difficulty in answering the question *Peut-on être à la fois Chrétien et Théosophe?* (Téqui: Paris), but he has ventilated it with much learning in the Conference in which he explains his negative reply.

We have detected few important omissions in the **Bibliography of Church History** (S.P.C.K.: 1s.), compiled by Mr. J. P. Whitney, although Catholics would assess the value of the different works enumerated rather differently. Denifle might be added to Grisar in the bibliography of

Luther, Bishop and Gasquet on the Elizabethan settlement, and Dr. Jessop on the suppression of the monasteries.

The Belgian Missions in Bengal and adjoining districts issue a very readable annual called *Voices from India* (Calcutta: 6d.), containing accounts of the varied activities of the Fathers and revealing, as all these mission records do, not only a vast amount accomplished, but an overwhelmingly greater amount still to do, and waiting on the generosity of the faithful at home.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- AMERICA PRESS**, New York.  
*Intelligence Tests*. By A. G. Schmidt, S.J. *Papini's Prayer to Christ*. Both 10 cents.
- ASCHENDORFFSCHE VERLAGSBUCHHANDLUNG**, Münster.  
*Robert de Nobili, S.J.* By Fr. Peter Dahmen, S.J. Pp. xii. 83. Price, 3s. 4d.
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